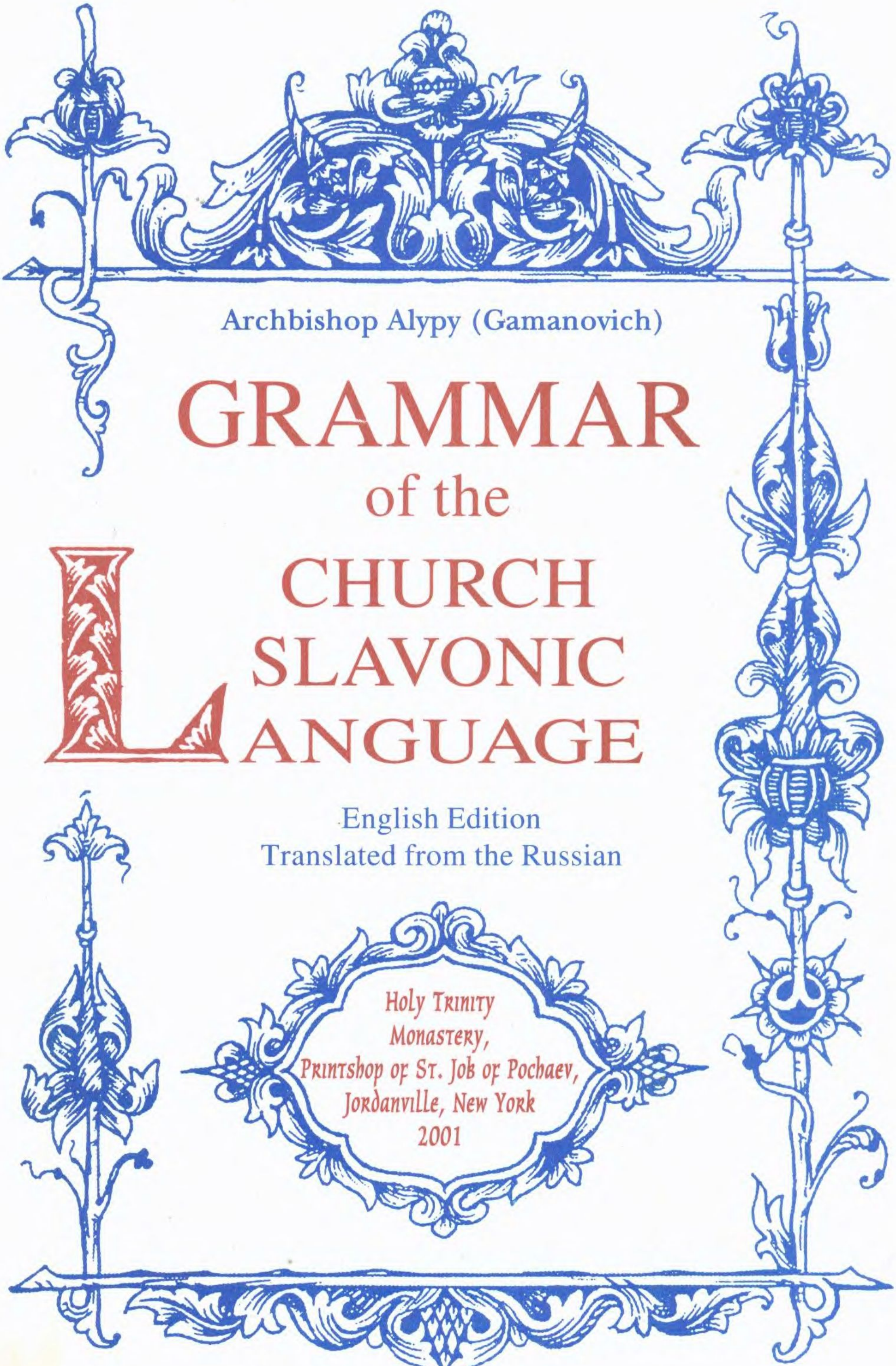


Archbishop Alypy (Gamanovich)

GRAMMAR
# of the
CHURCH
SLAVONIC
LANGUAGE

English Edition
Translated from the Russian

Holy Trinity
Monastery,
Printshop of St. Job of Pochaev,
Jordanville, New York
2001

Archbishop Alypy (Gamanovich)

GRAMMAR
# of the
CHURCH
SLAVONIC
LANGUAGE

English Edition
Translated from the Russian

Holy Trinity
Monastery,
Printshop of St. Job of Pochaev,
Jordanville, New York
2001

Printed with the Blessing of
Archbishop Laurus of Syracuse and
Holy Trinity Monastery

© 2001 Holy Trinity Monastery,
all rights reserved.

Published by Holy Trinity Monastery,
Jordanville, N.Y. 13361-0036

ISBN 0-88465-064-2

Library of Congress Control Number: 2001131583

Translated from the Russian original
by Archpriest John Shaw

Printshop of St. Job of Pochaev
Holy Trinity Monastery
Jordanville, N.Y.
2001

Introduction

CHURCH SLAVONIC, as the name itself indicates, is a language meant for a special purpose. The word "Church" shows its use in church services, and the term "Slavonic" points to the fact that it is employed by Slavic peoples, for the most part the Russians, Serbs and Bulgarians.

The beginning of Church Slavonic writing goes back to the second half of the 9th century. The entire system of Slavonic writing — its characters, sounds and spelling — was the work of the brothers Ss. Constantine and Methodius. They were born in Thessalonica, where their father was an assistant to the city prefect, or mayor. There is a theory that their father was a Slav. Many Slavs lived in the area around Thessalonica, and therefore many of the city's inhabitants knew the Slavonic tongue. So too did Constantine and Methodius. It was upon Constantine that the main part of the burden fell, in working out the grammatical system of Slavonic. He had received an excellent education at the Court, where a high post awaited him; but he chose, instead, to serve God in the monastic calling, and withdrew to a monastery on the "Narrow Sea" [Sea of Marmora]. Soon, however, he was asked to return, and was appointed teacher of philosophy[1] at the court school of the Emperor Bardas. Even in his early years, Constantine attracted attention as an outstanding philosopher and polemicist, and therefore in all difficult theological matters the Emperor and his entourage turned to him. When in 862 A.D. the Moravian prince Rostislav sent legates to the Emperor Michael to ask for missionaries that could preach the Christian faith to his people in their own language, the choice fell upon Constantine. His brother Methodius was at first an officer in the Strum district of Macedonia. Having served 10 years in this capacity and come to know the vanity of worldly life, he withdrew to a monastery on Mt. Olympus. In Constantine's work of enlightening the Slavs, Methodius became his indispensable assistant. At that time there was as yet no written Slavonic language, although there had been attempts to write it using Latin or Greek characters, or the "marks and slashes" referred to by the 10th century Bulgarian writer, the monk Khrabr ["the Bold"]: **Прѣждє оубо словѣнє нє имѣхѫ кънигъ, нѫ чрьтами и рѣзами чьтѣхѫ и гатаахꙋ, погани сѫщє**[2].

---

[1] St. Constantine is also known by the name of Constantine the Philosopher.

The holy brothers began by composing an alphabet, translated several books, and, together with certain other helpers, set off for Moravia. Their preaching, in a language understood by the people, proceeded with good result; but the German clergy saw the Slavic populace slipping out of their influence, and began creating every manner of obstacle. They slandered the holy brothers before Pope Nicholas I of Rome, under whose jurisdiction Moravia fell. The brothers were forced to make a trip to Rome to defend themselves. Their path lay through Pannonia, where for a time they preached at the request of Prince Kocel. In Rome, the holy brothers found that Pope Nicholas I was no longer among the living; and his successor, Pope Adrian II, being of a milder disposition, received them cordially and gave his blessing to preach in Slavonic. While in Rome, Constantine took ill and died, tonsured before his repose into the great schema with the name of Cyrill. His passing was on Feb. 14, 869 A.D. St. Methodius was consecrated a bishop, and resumed his earlier preaching, first in Pannonia, and then in Moravia, where, despite great obstacles including even imprisonment, he preached the word of God in the Slavonic language until his repose, in Velehrad on April 6, 885 A.D. The memory of the two brothers is observed on May 11. The Popes sometimes approved and sometimes forbade the use of Slavonic. This unstable policy depended on Papal relations

---

[2] "For previously the Slavs had no books, but by means of marks and slashes they read and divined, being pagans".

Глаголица и уставъ кириллицы.
(Указанныя числа относятся къ глаголицѣ)

Ⰰ	1	А	а
Ⰱ	2	Б	б
Ⰲ	3	В	в
Ⰳ	4	Г	г
Ⰴ	5	Д	д
Ⰵ	6	Є э, Ѥ	е
Ⰶ	7	Ж	ж'
Ⰷ	8	Ѕ Ꙃ	дз'
Ⰸ	9	Ꙁ	з
Ⰺ,Ⰹ	10	Ї	і
Ⰻ	20	И	и
Ⰼ	30	(Ꙉ)	г'
Ⰽ,Ⰽ	40	К	к
Ⰾ	50	Л	л
Ⰿ	60	М	м
Ⱀ	70	N	н

Ⱁ	80	О	о
Ⱂ	90	П	п
Ⱃ	100	Р	р
Ⱄ	200	С	с
Ⱅ	300	Т	т
Ⱆ	400	ОУ,Ȣ	у
Ⱇ	500	Ф	ф
Ⱈ	600	Х	х
Ⱉ	700	Ѡ	о
Ⱋ	800	Щ	щ'
Ⱌ	900	Ц	ц'
Ⱍ	1000	Ч	ч'
Ⱎ		Ш	ш'
Ⱏ		Ъ	ъ
ⰟⰊ		ЪІ	ы
Ⱐ(Ⰵ)		Ь	ь

Ⱑ	Ѣ	ѣ
Ⱓ	Ю	ю
(Ⱑ)	Ꙗ	я
Ⱔ	Ѧ юсъ малый	
Ⱗ	Ѩ юсъ мал. йотир.	
Ⱘ	Ѫ юсъ большой	
Ⱙ	Ѭ юсъ бол. йотир.	
	Ѯ	кс
	Ѱ	пс
Ⱚ	Ѳ	ѳ
Ⱛ,Ⱚ	Ѵ	ижица

Числовое значеніе кириллицы указано въ курсѣ грамматики.

Буквы кириллицы начертаны по Остромирову Евангелію.

Кириллическій знакъ числа Ϟ-90 (съ греческаго) былъ позже замѣненъ буквой Ч.

with the Western and Eastern Carolingians as well as with the Byzantine Emperor. After the death of Methodius, his disciples were expelled from Moravia, and the center of their missionary work was moved to the confines of Bulgaria and Serbia. Noted disciples of the holy brothers were their followers Gorazd, Clement and Naum, who developed a widespread activity in Bulgaria.

The alphabet currently used in Church Slavonic is known as the Cyrillic, named after its composer St. Cyrill [Constantine]. But at the outset of Slavonic letters there was also another alphabet, called the Glagolitic. The phonetic systems of both are equally well worked out, and almost coincide. The Glagolitic alphabet is distinguished by the highly involved convolution of its characters, and this no doubt is why it was displaced by the simpler and more easily written Cyrillic. "Glagolitsa" remained in use only in the liturgical books of the Croatian Roman Catholics.

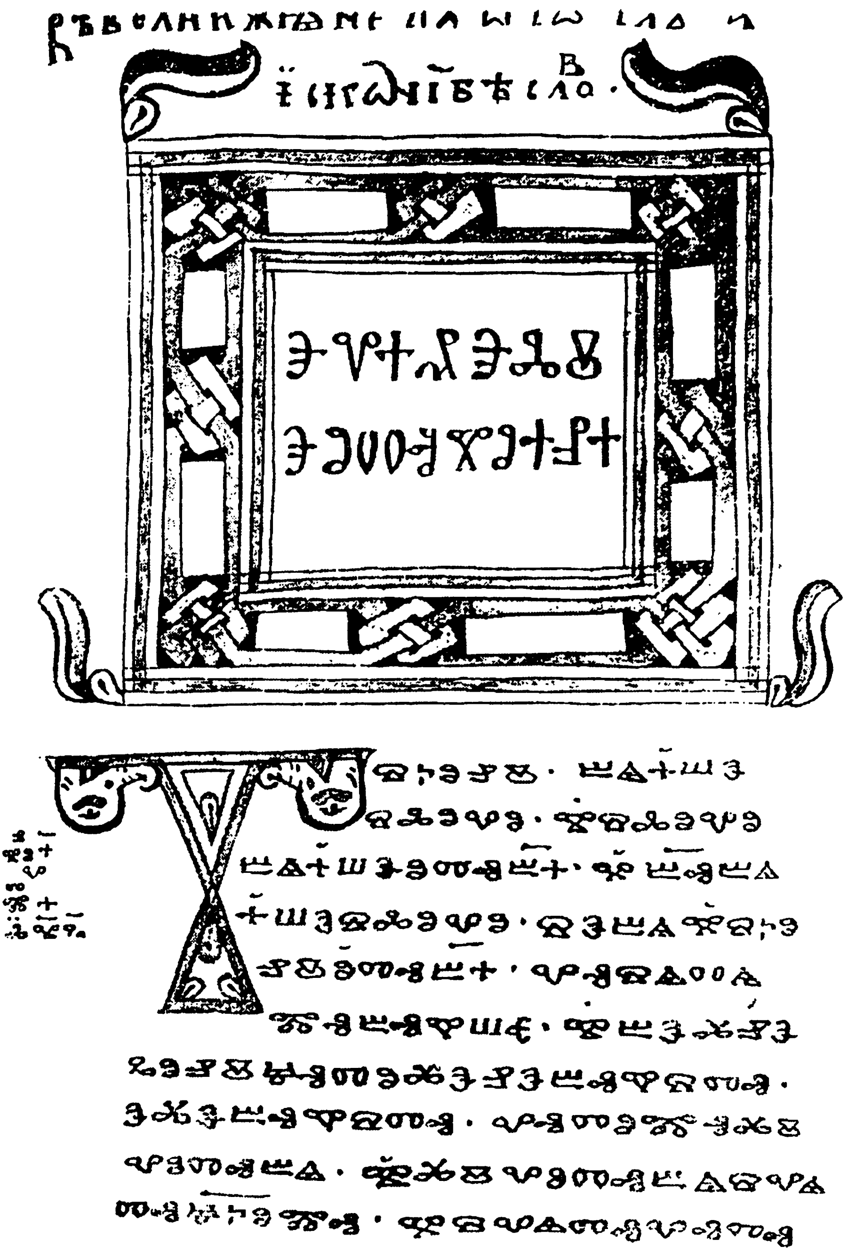
Among linguistic scholars there are various opinions as to which alphabet is the older and which was in fact invented by St. Constantine [Cyrill]. Most scholars lean towards the view that Constantine invented the Glagolitic, and that the Cyrillic alphabet came into use somwhat later. Those who consider Cyrillic to be of later origin are of the view that it came into use in eastern Bulgaria, under the rule of Tsar Simeon (893-927 A.D.), who tried to imitate Byzantium in all things. Some, though, tend to think that both alphabets were the work of Constantine.

The basis of the Cyrillic alphabet is the Greek uncial script, with the addition of letters derived from various sources for the purely Slavic sounds. The source of the Glagolitic alphabet, according to the view of certain scholars, was the Greek minuscule hand. Be that as it may, many of the Glagolitic characters are so far removed from their source that linguistic scholars were long at a loss to determine what the source had originally been. Some of the letters, for example, seem to be derived from ancient Hebrew, Samaritan, even Coptic prototypes. (See Selischev's *Staroslavianskii* *iazyk*).

The Old Church Slavonic language is based on Old Bulgarian, as spoken by the Slavs of the Macedonian district. In those days the linguistic differences between the various Slavic peoples were far less than they are today, and Old Church Slavonic quickly gained a pan-Slavic significance. Yet Old Slavonic had its own grammatical and phonetic peculiarities that set it apart from the speech of non-Bulgarian Slavs. As a result, the scribes who copied over the sacred texts inadvertently gave them characteristics of their own dialect. In this manner, manuscripts of various traditions arose: Bulgarian, Serbian, Russian, and so forth.

Old Church Slavonic was also a literary language, that is, a language used in chronicles, lives of Saints, various legends and homilies; and since a language such as this reflected the influence of the spoken tongue, Old Church Slavonic, especially in its phonetics and spelling, did not have a frozen form, but gradually changed. In various places, these changes took place along the lines of the local speech. If one takes an early Serbian printed text (for example, one of Bozhidar Vukovich's editions published in 16th century Venice) and compares it with an early Russian printed text (e.g. those of Ivan Feodorov from the 16th century), one can see a notable difference in spelling and grammar, while the underlying text itself remains the same. But because Serbia and Bulgaria were under the Turkish yoke, the printing of books was not easy. Russia was in a special position. Soon printing was widespread in southern, southwestern, and Muscovite Rus', and these printed editions found their way to Serbia and Bulgaria. In this way, Russian versions of the Slavonic texts displaced the other national variants.

At the outset, Cyrillic texts were written in sharply-defined characters standing straight: this hand is known as "Ustav". Ustav texts were written with a reed pen, as can be seen in the depitcions of the Evangelists in the Ostromirovo Gospel, and indeed the very contour of the letters reflects their being written with a reed. In the



Glagolitic writing in the Zographou Gospel, end of the 9th century (page 1 late 14th century, another hand appeared with the letters somewhat at a slant and more freely delineated: this form is called “Polu-ustav” or “Semi-Ustav”. At first this hand was used for everyday needs, but later the liturgical books began also to be written in Semi-ustav, but inscribed with greater care and neatness. Soon, Semi-ustav altogether displaced the Ustav hand. In the 16th century a script appeared with a free, loose shape, known as “Skoropis’” or “Rapid hand”; but this was not used in ecclesiastical texts. Like Semi-ustav, Skoropis’ was written with a quill pen, which gave them both their distinctive style.

Church Slavonic, as used in Russia, took on various orthographic peculiarities over the centuries, gradually evolving under the influence of Russian.

In Church Slavonic texts one might note the following points of orthography and phonetics, as having undergone change:

In an ancient text, the sign ҆ or ^ was used to show the softness [palatalization or iotation] of the ‘liquid’ consonants р҆, л҆, н҆ [*r’*, *l’*, *n’*]:

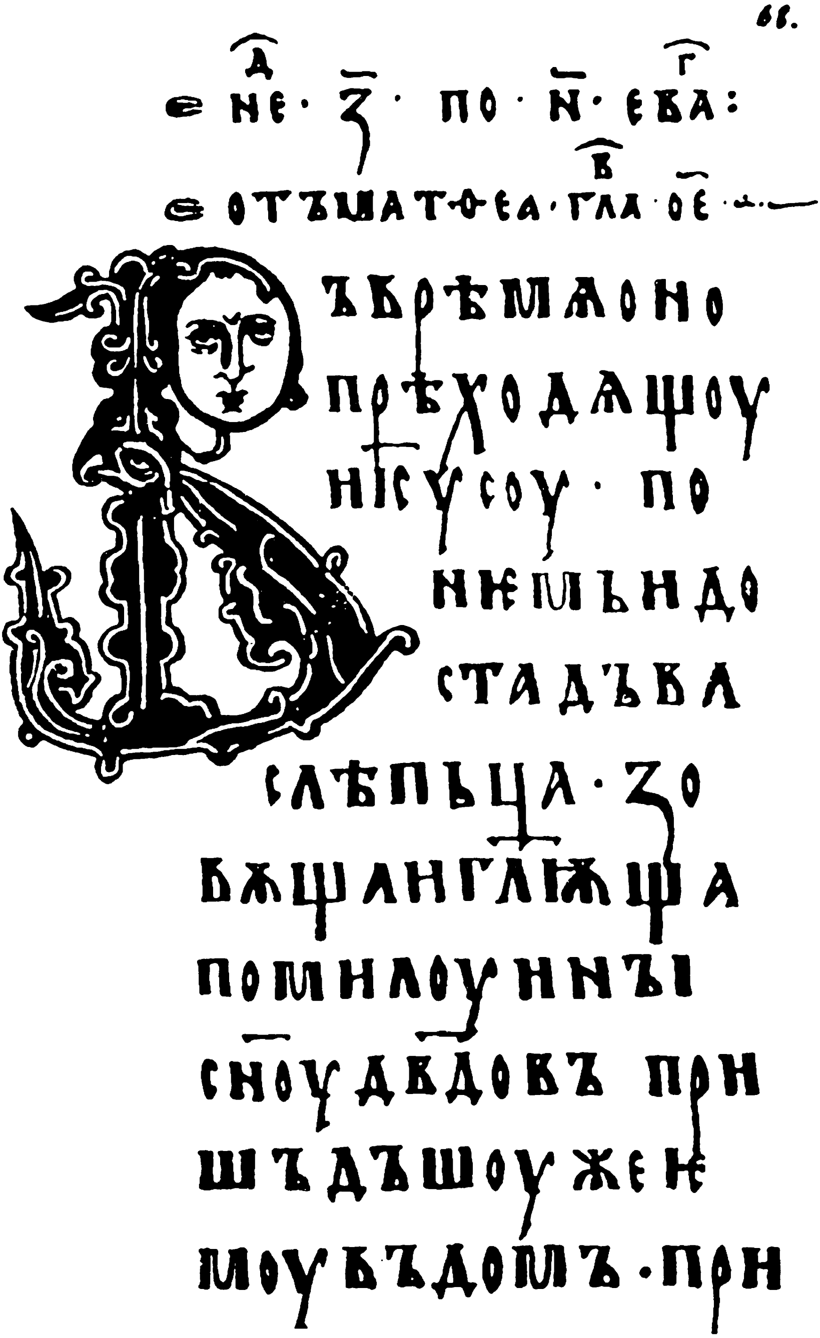
мор҆е /mor’e/—“sea”,
вол҆а /vol’a/—“will, volition”,
н҆ива /n’iva/—“meadow”.

Similar signs to show “softness” were placed over gutturals in foreign words:

к҆есарь /k’esar’/—“Caesar”,
х҆итонъ /h’iton/—white baptismal garment.

Sometimes, in the manner of Greek texts, breathings were placed over vowels at the beginning of a word. However, this was not the practice in all manuscripts; for example, in the Ostromirovo Gospel book, such breathings are only found now and then. Here are some examples from the Ostromirovo Gospel:

испъл̆нитьсѧ /ispəlnit’sja [ispolnitsja]/—“will be filled”;
съвьр̆шенꙑ /səv’rʃeny [sovershenу]/—“perfect” (p. 278 retro);



68.

не҃д · з҃ · по · н҃ · ева҃г :

отъ матѳеа · гла҃в · ое҃

Въ врѣмѧ оно
прѣходѧщоу
иісоусоу · по
нѥмь идо
стадъва
слѣпьца · зо
вѫща и глаѭща
помилоуи ны
с҃ноу да҃вдовъ при
шъдъшоу же ѥ
моу въ домъ · при

Ustav writing in the Ostromirovo Gospel, 1057 A.D. (page 68).

отъвь̆ргъіисѧ /otv'rgyisja [otvergiysja]/—"turning away" (p. 235 retro);

костан̆тиноу, лаврен̆тию /kostantinu, lavrentiyu/—"to Constantine, to Lawrence" (p. 286).

In Polu-ustav writing, which appeared at the end of the 14th century, breathing and accent marks already become a part of the text. The breathing signs appeared not only over vowels at the beginning of a word, but over any vowel without a consonant before it: for example:

і҆ѡа́н́нъ /ioann/—"John".

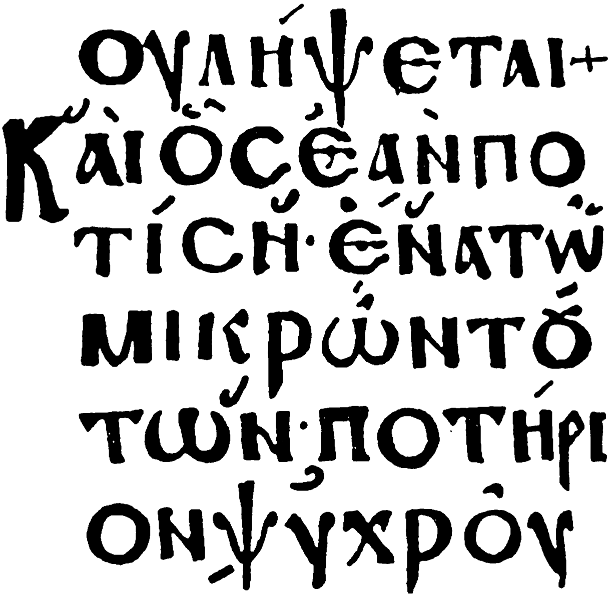
The writer of the late 14th and early 15th centuries, Konstantin Kostencheskii, in order to aid the memory in using the marks called *dasía* (smooth breathing) and *apostróf* (breathing combined with accent) offers the following analogy: vowls are wives, consonants are husbands. Wives may go with uncovered head only in the presence of their husbands; thus a vowel preceded by a consonant has no *dasia* or *apostrof*. If a wife goes out into the street or into society, she should have her head covered, otherwise she disgraces her honor:

и҆ к томоу не҃ до҃ина быти въ домоу моужа іее [ѥѧ] нь [но] съ блоуⷣницами */i k tomou nest' dostoina byti v domou mouzha jeja, no s bloudnitsami/*—("and is no longer fit to be in her husband's house, but with the harlots")—Thus the vowel without a preceding consonant should have its head covering: the *dasia* or *apostrof*. But over a consonant, one should not put these markings, since a hat for a man is a disgrace to him: **срамлıаеть си́хъ ꙗ҆́коже и҆ моу́жа же́нска оу҆́тварь** */sraml'ajet' sikh jakozhe i mouzha zhen:ka utvar'/*—("It shames these, as does women's raiment a man").

If two consonants, belonging to separate syllables, meet, then the mark called *yerok* [î] should be placed as a custodian or witness, so as to "avoid collision". In the Ostromirovo Gospel book, the sign ˘, as a substitute for the *yerok*, stands only between two identical consonants:

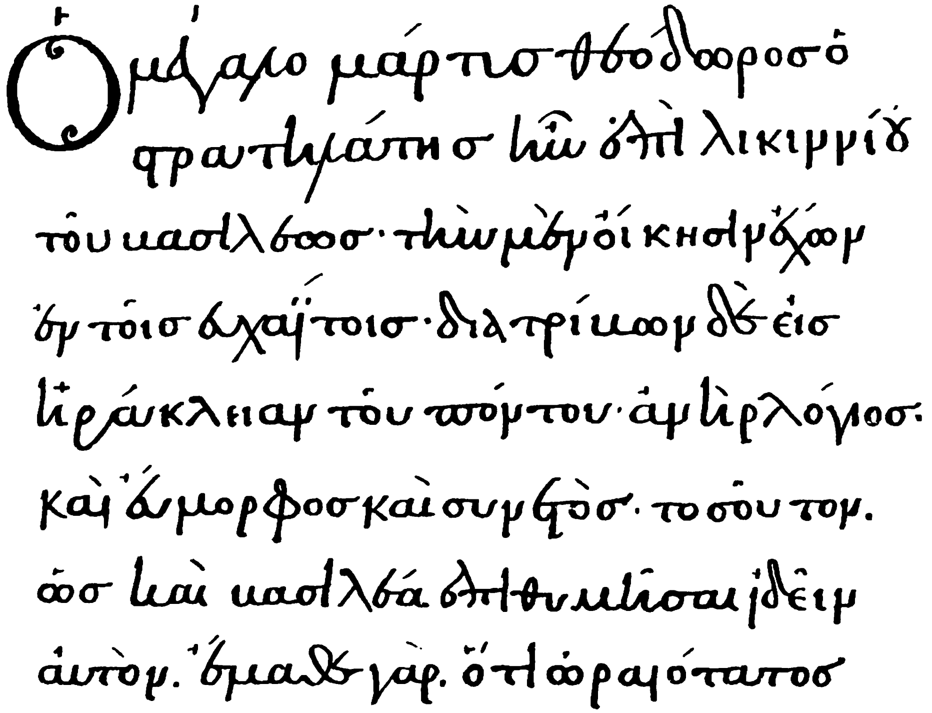
ас̆сарии */assarii/*—"farthing" (Matth. 10:29); a Hebrew coin, the *as* or *assarion*. (p. 234).

варав̆вѫ/*varavvų*/—"Barabbas" [accusative case], (p. 164



ΟΥ ΛΉΨΕΤΑΙ +
ΚΑῚ ὋΣ ἘᾺΝ ΠΟ
ΤΊΣΗ· ἝΝΑ ΤΩ͂Ν
ΜΙΚΡΩ͂Ν ΤΟΥ͂
ΤΩ͂Ν· ΠΟΤΉΡΙ
ΟΝ ΨΥΧΡΟΥ͂

Greek uncial writing from the 9th century.



Greek minuscule writing, about 986 A.D. (from the Menologian of Basil II retro);

сарєфⷮⷣоу сидоньскѫ /*sareftu* or *sareffu sidon'sky* /—Sarephtha in Sidon (p. 276 retro).

Another of the marks written about the text in Slavonic is the "titlo". These "titla" could be either simple, or combined with a [miniature] letter. The omission of letters under the titlo-sign followed a different pattern than the one customary in later Slavonic texts—thus "God" [Bog] was written б҃ъ (the modern form is бг҃ъ); "Lord" [Gospod'] appeared as г҃ь (modern form: гⷣь); "Christ" [Christos] was х҃с (modern хрⷭ҇то́съ). Titla were used less often in Ustav writing than later became the practice in Polu-ustav and in the first printed books.

As marks of punctuation in ancient texts, a dot or cross ( ) was often put between phrases, or several dots in a decorative form ( ), sometimes adding a comma or a dash—this last form especially at the end of a paragraph.

The authentic pronunciation of the greater and lesser *yus* (ѫ, ѧ) seems to have been lost in the Russian language even in the 10th century, since Russian scribes often used these letters incorrectly. However, in Old Church Slavonic ecclesiastical texts, a more or less etymologically correct use of these characters is found down to the 16th century.

The semi-vocalic *yer* (ъ) and *yer'* (ь), which had lost their short pronunciation, became о and є respectively when the accent fell upon them in the middle of a word; if they were unaccented, the ъ disappeared, and in some cases ь disappeared as well, for example:

съньмъ — со́нмъ /*sonm*/: "throng"

отьць, отьца — о҆те́цъ, о҆тца̀ /*otets*, *ottsa*/: "father, father's"; in this way the "fleeing *o* and *e*" were formed:

со́нъ, сна̀ /*son*, *sna*/: "sleep, dream";

го́рекъ, го́рькїй /*gorek*, *gor'kii*/: "bitter".

The configuration ъı was, in Polu-ustav writing, replaced by ы.

ы after the guttural consonants (г, к, х) began to disappear by the 16th century, and was replaced by the letter и.

Some letters could be written in more than one way (for example, *u* could be written оу, ꙋ:

o could be о, ѻ, ѡ &c.). The secondary forms were at first purely decorative or practical, i.e. when space was limited, оу̑ might be replaced by ꙋ; but later, in printed books, these forms began to have a special orthographical role.

The vowel */i/* could, in early texts, be written either и or ї, and ї was the less commonly used, mostly at the end of a line when there was little space left. In cases where two */i/* occurred together, the second was often written ї: иї҃съ (*i-i-[su]-s,* = "Jesus"), for example, is found in the Ostromirovo Gospel. In Polu-ustav writing, ї is much more frequent, and the tradition arises of writing it before vowels.

И with a short mark over it [for semivocalic *y*] (й) came into use in the 14th century, but in the long-form endings of adjectives for the masculine singular it remained without the short mark until the reforms of Patriarch Nikon, and in the texts used by the Old Believers it retains this form even today: e.g. ст҃ыи бж҃е (*s-[vja-]ty-i b-[o-]zhe,* = "Holy God").

The vowel */o/* was expressed by the letters о, ѡ and in Polu-ustav also by ѻ. The form ѡ (omega) was introduced into Slavonic in writing Greek words. In Ustav script, ѡ is only rarely met with, and is often lacking even in words that came through Greek: for example, иоанъ [*ioan,* ="John"] in the Ostromirovo Gospel. In Polu-ustav, ѡ is much more common, and is often used in a purely decorative manner at that—not for any spelling need. ѻ also had a decorative function, although in some manuscripts and printed texts (e.g. certain editions of Ivan Feodorov), there was a tendency to use it where the stress fell on that syllable.

The vowel */u/* could be written in the forms оу and ꙋ. The latter form was used in Ustav writing for the most part at the end of a line, if space was short. In Polu-ustav the two were interchangeable, the choice being purely decorative. But in printed books, an effort can be seen to give these forms an orthographical significance. Here is an excerpt from a postscript to a Martyrology [Prolog], published by the Edinovertsy [Old Believers who were in communion with the rest of the Orthodox Church], as concerns how to use оу and ȣ:

Та́кѡ же и҆ ѡ҆ ȣ, и҆ оу҆, разсȣжде́нїе ѿ дре́внихъ прїа́хомъ. и҆дѣ́же рѣ́чь ѿтѧжча́етсѧ, и҆лѝ и҆ѕострѧ́етсѧ, тоу̀ полага́хȣ, оу, дре́внїи пи́сцы̀. ꙗ҆̆кѡ прїидоу̀, принесоу̀, везоу̀, и҆доу̀, лȣкоу̀, лоу́кȣ. ра́звѣ и҆дѣ́же, о, предварѧ́етъ за є҆ди́ною бȣ́квою. ꙗ҆̆кѡ, томȣ, тȣ, ȣ, полагаетсѧ: и҆лѝ, ѕлатоȣ́стъ: и҆ли поȣче́нїе...

(From the *Prolog* reprinted in 1875 from the first edition under Patriarch Joseph in 1644—"Thus also concerning whether to write ȣ or оу, this view has come down to us from the ancients: where the grave accent is placed, or the acute with a breathing mark, the ancient scribes used оу, as in [the words] *priidou, prinesou, vezou, idou; lukou, louku;* except if *o* should occur in the preceding syllable, as in *tomu, komu, tu*—[in that case] ȣ is prescribed, as in *Zlatoust*, or *poucheniye...*"). Be that as it may, this rule of orthography was not always observed: under the same Patriarch Joseph there were books published in which the use of оу and ȣ was somewhat different.

The vowel */e/* was conveyed in two different ways, according to its pronunciation: the character є was pronounced like modern Russian "э" [like English "e" in "net"], and another character, Ѥ, was pronounced like modern Russian "е" [as in English "*ye*t"; or as in "vign*e*tte", vs. "net" above]. This latter character, Ѥ, was written at the beginning of words, as well as after vowels and in certain other cases (e.g. ХВАЛѤНЪ, */hval'en/*, ="praiseworthy"). In Polu-ustav writing, there was no distinction made between the "hard" and "soft" *e*; only in certain manuscripts (for example, in a manuscript of Pozharsky's) was the ancient "soft" Ѥ represented by the large Є; but in most manuscripts, the choice was purely decorative. In printed books, the large form Є was generally used at the beginning of a word. Sometimes it is to be met with in the middle of a word, but apparently without any orthographic value. The hard and soft pronunciations of є survived up to the 18th century, and the Old Believers maintain a similar pronunciation to this day.

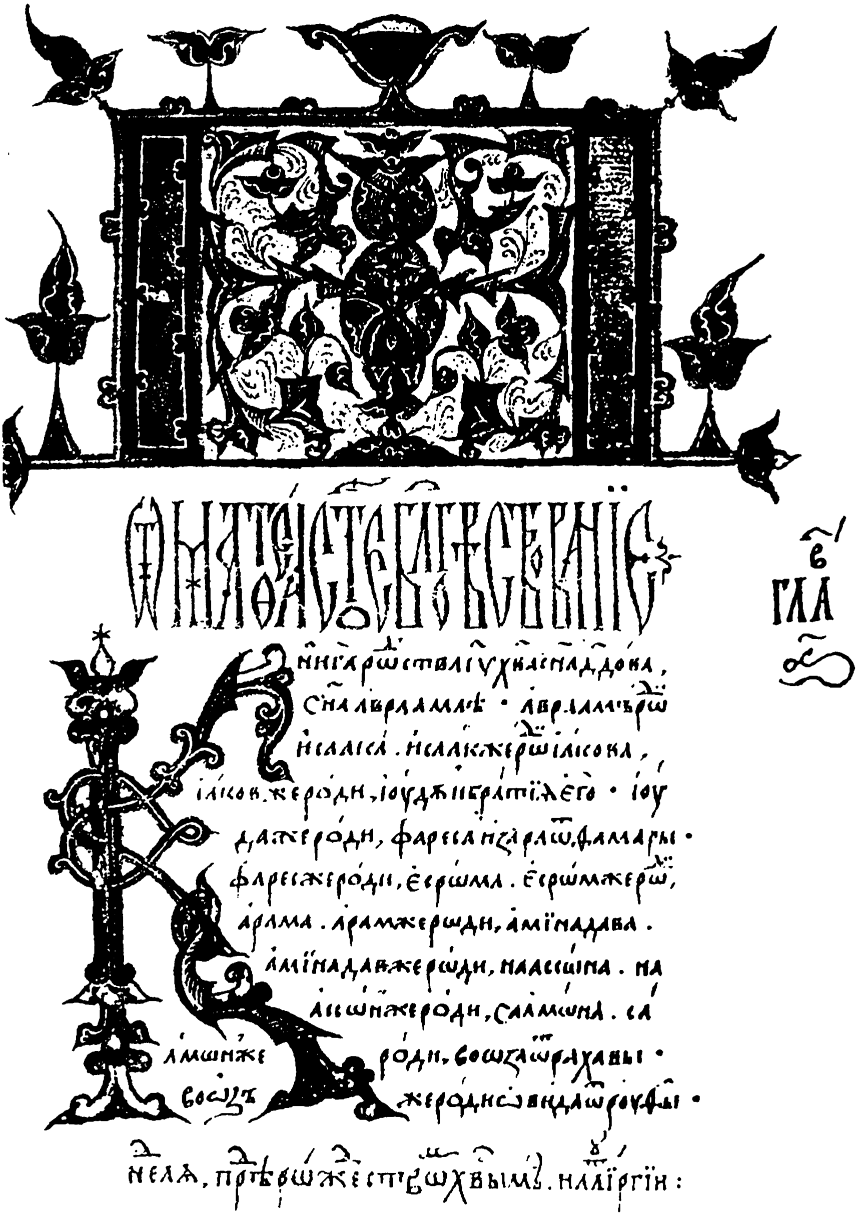
The letter ѕ in Old Slavonic stood for the sound "dz" [as in English "adze"], derived from a palatalized [iotated] г: **бóѕи, мнóѕи** ("gods", "many"). Subsequently, this sound lost its original pronunciation and came to be sounded simply "z", because of which, in later texts, ѕ was often used incorrectly.

In the beginning of book printing, the printers were at one and the same time the editors of the text, so that spelling depended on them; therefore every printer had his own idiosyncracies on how to spell. Understandably enough, when the book trade became more widespread, efforts were made to standardize the orthography.

In the South and Southwest of Rus', there were local peculiarities in print. Printing was more developed there than in Muscovy. The struggle with Roman Catholicism and the Unia obliged the Orthodox not to lag behind the West culturally. There were several large printeries in the South and Southwest: in Kiev, Lvov, Ostrog and Vilno, along with a number of other smaller printeries. Several seminaries were in this area. Epsecially noted was the Moghila Academy in Kiev, which sent forth educated defenders of the faith. It appears that the Slavonic language as a whole received its "polished" form there, in the South and Southwest. It was there that the first Slavonic-Russian lexicon and grammars appeared. The southwestern scholar Lavrenty Zizany, in 1596, published a primer and a Church Slavonic grammar. The learned philologian Melety Smotritsky published a grammar of the Church Slavonic language in 1619 which, somewhat revised and expanded, was reprinted in Moscow in 1648. In the mid-18th century, Smotritsky's grammar was republished in Moldavia for the Bulgarians and Serbs. But despite all this, in the South and the Southwest, the text of the liturgical books was not the best.

And so, Slavonic continued to evolve in its spelling and pronunciation till the 17th century. At that time, under Patriarch Nikon, a correction of the service books, or rather a new translation of them, was carried out. At the same time, the orthography of Church Slavonic was definitively established. In the correction of the books, the Kievan scholars played a major role, and no doubt for that reason it was the grammar that had been worked out in the South that became the basis for determining grammatical forms and spelling; though to be sure, the peculiarities of the Moscow editions were also taken into account. Thus the Slavonic language of the liturgical books took on its final form in the 17th century.

After that, the grammatical side of Church Slavonic did not change, but the text of the liturgical books sometimes was subjected to revisions even after the Niconian reform. Thus, under Empress Elizaveta Petrovna, the Bible was examined and corrected, though it had not been under Patriarch Nikon. It would appear that later, too, the texts underwent correction—certain words or phrases were replaced by other, more easily understood, expressions. By comparing the liturgical text of the Slavonic Gospel with the edition meant for private reading, one can find a number of differences in the words and phrases used. The Niconian translation proved to be far from above reproach. Its shortcoming lies in a narrowly literal rendering of the Greek text, often producing passages that are hard to understand. At the beginning of the 20th century, before the revolution, an effort was made to overcome this drawback. There was, in 1915, an edition of the Lenten Triodion with a newly revised text. But one cannot say that this new edition achieved its purpose too well. There were many changes in places where the old text could have been left as it was. We can show some comparisons of the text of the Lenten Triodion as it was before and after this revision: in the earlier editions, where the word **благоꙋтро́бїє** ("mercy, compassion") had stood, it was replaced everywhere in the



Polu-ustav writing from a 15th century Gospel.

new edition by благосе́рдїе ("kind-heartedness"). In the previous editions, in the service of the 6th Hour for Good Friday, мꙋ̑жа сꙋ̑ща на ѻ҆дрѣ̀ возста́вихъ ("I raised up the man who lay on his bed") was so changed that the last word became и҆спра́вихъ ("I made straight"). The previous editions had used the phrase оу҆́мнаѧ вѡ́инства ("bodiless hosts" [i.e. of Angels]), which was changed to невеще́ственнаѧ вѡ́инства (same sense). The new revision completely eliminated the Slavonic forms и҆́же, ꙗ҆́же, є҆́же ("which", or in some cases not to be translated): in place of the old text за є҆́же люби́ти мѧ̀ ("instead of loving Me"), we find in the new version вмѣ́стѡ любвѐ ко мнѣ̀ (6th Hour on Good Friday—"instead of love for Me"). Many other examples could be brought forth, but our task is not to do research on the text; merely to examine it from a grammatical point of view.

And so, this book is a grammar of Church Slavonic as it had taken shape by the middle of the 17th century.

Since Slavonic is a liturgical language, it follows that any Orthodox Christian who desires to take part in Slavonic services should know the language used in them. Therefore this grammar is meant not only for use as a seminary textbook, but also for wider use. Bearing in mind the fact that the Russian emigré community was educated in foreign schools, we have included, for the sake of fullness, a number of grammatical points that would normally be known from Russian.

ETYMOLOGY.

Concerning the Characters and Signs Used in Church Slavonic.

§1. The Slavonic Alphabet.

In Church Slavonic, there are 40 characters:

А, а—az [*a*]
Б, б—búki [*b*]
В, в—védi [*v*]
Г, г—glagól’ [*g, gh*]
Д, д—dobró [*d*]
Є, е, є—yest’ [*e, ye*]
Ж, ж—zhivéte [*zh*, = *s* in plea*s*ure]
Ѕ, ѕ—zeló [*z*]
З, з—zeml’á [*z*]
И, и—ízhe [*i* in ‘mach*i*ne’]
І, ї—i [*i*]
К, к—káko [*k*]
Л, л—liúdi [*l*]
М, м—mysléte [*m*]
Н, н—nash [*n*]
Ѻ, ѻ, о—on [Eng. ‘m*o*re’]
Ѡ, ѡ—omega [*o*]
П, п—pokóy [*p*]
Р, р—rtsý [*r* trilled]
С, с—slóvo [*s*]

Т, т—tverdo [*t*]
Оу̑, Ꙋ, ȣ—uk [*u*]
Ф, ф—fert [*f*]
Х, х—kher [*kh*—*cf.* ‘loch’]
Ѿ, ѿ—ot [*o* + *t*]
Ц, ц—tsy [*ts*]
Ч, ч—cherv’ [*ch* in *ch*ur*ch*]
Ш, ш—sha [*sh*]
Щ, щ—shcha [*shch*]
Ъ, ъ—yer [*hard mark; silent*]
Ы, ы—yerý [similar to *i* in ‘b*i*t’]
Ь, ь—yer’ [*soft mark; silent*]
Ѣ, ѣ—yat’ [*ye*]
Ю, ю—yu [*yu;* Eng. *u* in *u*se]
Ꙗ, ꙗ—ya [*ya*]
Ѧ, ѧ—mály yus [*ya*]
Ѯ, ѯ—ksi [*x* in e*x*press]
Ѱ, ѱ—psi [*ps*]
Ѳ, ѳ—fitá (i.e. Greek theta) [*f*]
Ѵ, ѵ—ízhitsa [*i*]

The following letters have gone out of use:

Ѫ, ѫ—yus bol’shóy
Ѭ, ѭ—yus bol’shóy iotírovanny
Ѩ, ѩ—yus mály iotírovanny

Note: The "great *yus*" [ѫ] is used now only in the Paschalia tables to signify a year when Easter falls on April 24; the "lesser *yus*" [ѧ], although still in use, has become merely a variant form of ꙗ.

§2. The Use and Pronunciation of the Letters.

1) Г.

Г where it occurs in foreign [i.e. Greek-orthography] words is pronounced like *n* before the gutturals—г, к, х: сѷгкли́тъ [*sinklít*, "senate, higher state assembly or council"], а҆́гг҃лъ [angel] (from σύγκλητος, ἄγγελος respectively). Only two words present exceptions: а҆гге́й [name of the Old Testament prophet Haggai or Aggæos, Aggeus], and а҆́ггелъ —when it means "an evil spirit"—is written without the "titlo".

Note: It must be borne in mind that "foreign expressions" can be of various origins (Greek, Latin, Hebrew, Syriac, &c.); but they came into Church Slavonic via Greek, and therefore keep their Greek spelling so far as possible.

2) Є, е.

Є҆ is written at the beginning of words, while е is written in the middle and at the end of words; e.g. Є҆́зеро [*yézero*, "lake"]. Besides that, the form Є is also used to distinguish cases of the dual and plural from singular forms that would otherwise be identical to them: thus, фарїсе́й [*fariséy*, "Pharisee"] is the nominative singular ["a Pharisee, the Pharisee"], while the spelling фарїсє́й represents the genitive [possessive] plural ["of the Pharisees"].

3) Ѕ

The consonant ѕ is written in the following words (and words derived from them):

ѕвѣзда̀	[*zvezdá*]	star
ѕвѣ́рь	[*zver'*]	beast
ѕе́лїе	[*zélie*]	greenery

ѕла́къ	[*zlak*]	herb
ѕлѡ̀	[*zlo*]	evil
ѕмі́й	[*zmiy*]	serpent
ѕѣлѡ̀	[*zeló*]	greatly, very much

and is also used as the Slavonic numeral 6—ѕ҃.

4) и, ї.

и is written before consonants; ї is written:

a) before vowels[3]

b) before consonants, in foreign words, in place of the Greek letter *iota* (ι) and the diphthongs ει, οι: ї҆́дѡлъ (from εἴδωλον—“idol”), ї҆́косъ (from οἶκος, “house”)[4]

5) Ѹ҆, ꙋ.

Ѹ҆ is placed at the beginning of a word, while ꙋ is written in the middle or at the end: e.g. ѹ҆чє́нїє [*uchéniye*, “teaching, doctrine”], рꙋ́кꙋ [*rúku*, “hand/arm”, accusative case].

6) ꙗ҆, ѧ.

ꙗ҆ is written at the beginning of words, but ѧ in the middle or at the end of words: ꙗ҆́кѡ [*jáko* —“like, as”], царѧ̀ [*tsarjá*—“of the king (genitive case), the king (accusative)”].

---

[3]) One exception is сиѡ́на царѧ̀ а҆морре́йска (Ps. 135:9—“Sehon king of the Amorrhites”), perhaps in contradistinction to сїѡ́нъ [Sion, Zion] the holy mountain [cf. *Eng*. Sehon vs. Sion].

[4]) The term "oikos" for a type of liturgical text is based on the tradition [according to St. Mark of Ephesus] that these chants were sung in the houses where St. Roman prayed (Diachenko's *Complete Slavonic Dictionary*, Moscow, repr. 1993, p. 220).—*Tr.*

An exception: ѧ҆зы́къ [*jazýk*], when it means "tongue", is spelled with ѧ to distinguish it from ꙗ҆зы́къ in the sense of "nation, people" [often "heathen nation"—cf. Russ. "язычникъ"="pagan"]. "ѧ̑" is also used for the pronoun "them", accusative plural.

7) Ѻ, о, ѡ.

О is written in the middle and at the end of words: село̀ [*seló*—"plot of land", "village"], по́ле [*póle*—"field"]; ѻ҆ is written, usually, at the beginning of words: ѻ҆ц҃ъ [*otéts*—"father"], ѻ҆́трокъ [*ótrok*—"lad, boy"]; in a medial position in the words і҆ѻрда́нъ [*iordán*—"Jordan"], і҆ѻппі́а [*ioppía*— "Joppa, Jaffa"], as well as in words with prefixes or compound words: пра́ѻц҃ъ [*práotets*—"forefather" or "of the forefathers"], ѿѻнꙋ́дꙋже [*ot-onúdu-zhe*—"from whence"], первоѻбра́зное [*pervo-obráznoye*—"pristine"] and the like. Ѡ is written *a)* where [*o*] is a prefix, in words such as ѡ҆кропле́нїе [*o-kropléniye*—"aspersion, sprinkling"], *b)* to distinguish dual and plural case-endings from otherwise identical cases of the singular: e.g. рабо́мъ [*rabóm*] is the instrumental singular and means "by a servant", "as a servant", while the spelling рабѡ́мъ indicates the dative plural and means "*to* the servant*s*"; *c)* in foreign words: і҆ѡа́ннъ [*ioánn*—"John"] from Greek 'Ιωάννης, геѡ́ргїй [*geórgiy*— "George"] from Gk. Γεώργιος.

8) Ѳ, ѯ, and ѱ.

The letters ѳ, ѯ, and ѱ are used exclusively in foreign words: ѳео́дѡръ [*feódor*—"Theodore"] from Gk. Θεόδωρος, а҆леѯа́ндръ [*aleksándr*—"Alexander"] from the Greek 'Αλέξανδρος (gen.—'Αλεξάνδρου), самѱѡ́нъ ["Sampson"] from Gk. Σαμψών.

9) ѵ, ѷ.

The letter ѵ is used in foreign words and has two values: as "v" and as "ï".

After а and е, ѵ is pronounced "v", since these combinations stand for the Greek diphthongs αὐ [*av*] and εὐ [*ev*]: ла́ѵръ [*lavr*—"Laurus"], from the Greek Λαῦρος, полѷе́ѵктъ [*poliévkt* —"Polyeuctus"] from Gk. Πολύευκτος (gen. Πολυεύκτου), є҆ѵа́ггелїе [*evángeliye*—"Gospel"] from Gk. 'Ευαγγέλιον.

In the remaining cases, ѷ is pronounced as "i", and some sign is placed over it—ѵ҆, ѵ́, ѷ: ѵ҆акі́нѳъ [*i-a-kínf*—"Hyacinth"], мѵ́ро [*míro*—"myrrh"], а҆сѷгкрі́тъ [*asinkrít*—"one privy to secrets" (secretary of state, master of ceremonies—from Hellenized Latin *a secretis*)], мѡѷсе́й [*mo-i-séy*— "Moses"].

10) Ѫ, Ѭ, Ѧ, Ѩ

The group of *yus* letters, ѫ, ѭ, ѧ, ѩ, represented nasalized vowels in Old Church Slavonic writing: ę, ǫ —these were pronounced through the nose with a suggestion of an "n", as follows: the great yus (ѫ) was like the *on* in French *coton;* the iotated great yus (ѭ) like the *yon* in Fr. *soyons*; the lesser yus (ѧ) like the *in* in Fr. *fin*; and the iotated lesser yus (ѩ) represented this last sound preceded by a y-glide (somewhat as Fr. *moyen*).

Such a manner of pronouncing the group of *yus* letters according to their ancient sounds has been partly preserved in Polish. They usually occurred either before a consonant or at the end of a word; if, on the other hand, a vowel came after them, then they broke up into two sounds: a vowel and a consonant; and the nasal pronunciation was lost: ѫ resolved itself into ън or ъм, он or ом: ѧ = ьн [м], ен [м], ин [м], for example: дѫти [*dǫti*—"to blow"] gave надъменъıи [*nadménnyi* — "haughty, arrogant (inflated)"], звѫкъ [*zvǫk*—"sound"] gave звонъ [*zvon*—"a peal, ringing sound"]; начѧти [*nachęti*—"to begin"] gives начьнѫ [*nachnǫ*—"I will begin"], and наченъши [*nachenshi*— "beginning"].

In modern Church Slavonic writing (as also in Russian), the *yus* characters are not employed, since the sounds they stand for have long since been lost. They were replaced by the following vowels: ѫ = ꙋ [*u*], ѭ = ю [*yu*], ѧ, ѩ = ѧ, ꙗ [*ya*] and (after the "hushing" sibilants [see § 7, b) 4]) а [*a*]. For example: рѫка = рꙋка̀ [*ruká*

—"hand"], **голѫбь** = **го́лꙋбь** [*gólub'*—"dove, pigeon"], **имѧ** = **и҆́мѧ** [*ímja* — "name"], **познаѭ** = **познаю̀** [*poznajú*—"I become acquainted"]. However, traces of the Old Slavonic *yus* are to be found in the New Church Slavonic and Russian languages. They can be seen where the *yus* breaks up into two sounds (vowel and consonant); the *yer* (**ъ**) is dropped if it occurs in the middle of a word, and sometimes the *yer'* (**ь**) also is dropped, so that the "resolved" *yus* for the most part takes the form of an "n" or "m", for example: **дꙋти—надме́нный** [*dúti*: to blow, *nadménny*: arrogant], **нача́ти—начнꙋ**, **вꙁѧ́ти—воꙁьмꙋ** [*vz'jati*: to take, *voz'mú*: I will take], **во́нмемъ** [*vónmem*: Let us attend] from **внѧ́ти** (**ѩ-ти** — **вън-ѩ-ти—вон-ьм-емъ**) [*vn'játi*: to be attentive].

§3. Signs Written Above the Letters.

a) Accents.

In Church Slavonic, the following "superscript" signs [i.e. diacritical marks written above the letters] are used: accents, breathings, and *titla*.

The accents marks are: the acute (´) (also called the *oksía*), the grave (`) (or *varía*), and the circumflex (^) (also called the *kamóra*). The acute accent is placed over a vowel at the begiining or middle of a word: e.g. **а҆на́нїа** [*anánia*—Ananias], **а҆́гг҃лъ** [Angel]. The grave accent is placed over a vowel that is the last letter of the word: **распнѝ е҆го̀** [*raspní egó*—"Crucify him"]. But if, after the word ending in an accented vowel, the next word is one of the unaccented conjunctions **же** [*zhe* — but, and, whereas], **бо** [*bo*—for, because], **ли** [*li*—sign of a question] or the short forms of the 1st and 2nd person pronouns **мѝ** [*mi*—to me], **тѝ** [*ti*—to thee] &c., then the vowel at the end of the word has the acute accent, and the pronoun is without an accent: **спасѝ мѧ** [*spasí mja*—save me].

There are several pronouns that have a grave accent together with a breathing over a vowel, even though it stands at the beginning of the word, so as to make a distinction between case forms, for example: и҆̀же [*ízhe*—"which", masculine], ꙗ҆̀же [*jázhe*—"which", fem.], &c., as well as the conjunction ᲂу҆̀бо [*úbo*—for, because, indeed].

The circumflex accent is placed over case-forms of the dual and plural, if they would otherwise be identical to singular forms of the same word, for example: ра́бъ [*rab*—"a servant"] is singular, but ра̑бъ ["of servants, of the servants"] is plural.

b) Breathings.

In Church Slavonic, following the model of Greek, a breathing mark is put over any vowel that comes at the beginning of a word (but only the "smooth" breathing: there is no rough breathing in Slavonic): ѻ҆́ц҃ъ [*otéts*—"father"], и҆мѣ́нїе [*iménie*—"property, estate"]. The breathing mark may be combined with an accent, acute (҆́—called *íso*) or grave (҆̀—called *apostróf*): ꙗ҆́кѡ [*jáko*—"like, as"], ѧ҆̀ [*ja*—"them"].

c) Titla.

Certain words in Church Slavonic are purposefully abbreviated, or written with some of the letters left out, and in place of the omitted letters, either a simple mark (҃) is placed over the word, or else a mark with a miniature of one of the omitted letters (ⷭ҇). Such marks are known as "titla" [from the Greek *titlos,* which in turn comes from the Latin *titulus,* meaning "title, superscription"].

The titlo-mark by itself is called a "simple titlo"; the second form shown above, with the included miniature letter, is called a *búkvennoje títlo* or "lettered titlo". The letters that can appear as part of such a combination are, usually, the following: є, г, д, о, р, and the combinations are designated by the Slavonic names of these letters: "slovo-titlo" (ⷭ҇), "glagol'-titlo" (ⷢ҇), "dobro-titlo" (ⷣ҇), "on-titlo" (ⷪ҇), and "rtsy-titlo" (ⷬ҇).

Note: Not any word is written with a titlo, but only words indicating the object of special respect or veneration, for example: гдⷭ҇ь

[*Gospod'*—Lord], а҆́гг҃лъ [Angel], (but а҆́ггелъ *without* the titlo means "an evil spirit"), бг҃ъ [*Bog*—"God"] (but бо́гъ with no titlo means "idol", "pagan deity"); or else words that are very frequently met with, such as гл҃го́ла [*glagola*—"said"], чл҃вѣ́къ [*chelovek*—"man"].

The following are common words written with a titlo:

а҆́гг҃лъ [*angel*—angel]
а҆п҃лъ [*apóstol*—apostle]
Бг҃ъ [*Bog* — God]
Бжⷭ҇твенный [*bozhéstvenny* — divine]
Бл҃гъ [*blag* — good]
Бл҃же́нъ [*blazhén*—blessed, blissful]
Бл҃гослове́нъ [*blagoslovén* — blessed]
Бл҃гочⷭ҇тнѡ [*blagochéstno* — devoutly]
Бл҃гⷣть [*blagodát'* — grace]
Бцⷣа [*Bogoróditsa*— Theotokos]
Воскрⷭ҇нїе[*voskresénie*—resurrection]
Влⷣка [*Vladýka* — Master]
Влⷣчица [*Vladýchitsa* — Lady]
Гдⷭ҇ь [*Gospód'* — Lord]
Дв҃а [*Déva* — Virgin]
Дх҃ъ [*Dukh* — Spirit]
Е҆пⷭ҇копъ [*epískop* — bishop]
Е҆ѵⷢ҇лїе [*Evángelie* — Gospel]
И҆́мрекъ [*ímjarek* — "supply proper name"]
І҆ерⷭ҇ли́мъ [*Ierusalím* — Jerusalem]
І҆и҃съ [*Iisús* — Jesus]
Крⷭ҇тъ [*krest* — Cross]
Крⷭ҇ти́тель [*Krestítel'*— the Baptist]

Мр҃і́а [*María* — Mary]
Мт҃и [*Máti* — Mother]
Мл҃тва [*molítva* — prayer]
Млⷭ҇ть [*mílosť* — mercy]
Млⷭ҇рдїе [*milosérdie* — kindheartedness]
Мдⷣнцъ [*mladénets*—Infant]
Мч҃нникъ [*múchenik* — martyr]
Нб҃о [*nébo* — heaven]
Нлⷣѧ [*nedélja*—Sunday]
Ѻц҃ъ [*Otéts* — Father]
Првⷣнникъ [*právednik* — righteous man]
Прпⷣбенъ [*prepodóben* — venerable]
Прⷭ҇то́лъ [*prestól* — Throne; Holy Table]
Прⷪ҇ро́къ [*prorók* — prophet]
Ст҃ъ [*svjat* — holy]
Ст҃и́тель [*svjatítel'* — hierarch]
Сп҃съ [*Spas* — Saviour]
Сн҃ъ [*syn* — Son]
Трⷪ҇ца [*Tróitsa* — Trinity]
Хрⷭ҇то́съ [*Hristós* — Christ]
Црⷭ҇тво [*tsárstvo* — kingdom]
Цр҃ь [*tsar'* — king]
Цр҃ковь [*tsérkov'* — church]
Чⷭ҇тны́й[*chestnýj* — honourable]
Чⷭ҇тый [*chístyj* [clean, pure]

and others.

Inscriptions on icons:

мр҃ ѳ҃ѵ (Greek: Μήτηρ τοῦ Θεοῦ — мт҃и бж҃їѧ [*Máti Bózhija*, Mother of God];

On the Saviour's halo: ѻ҆ ѡ҆́нъ (Greek: ὁ Ὢν—"I am that I am" [Ex. 3:14]. Slavonic: сы́й [*Syj*, "He that existeth"; Russ. Сущій].

Besides the “superscript” signs mentioned above, the following are also used: the *yerók* (҆) — used as a substitute for the hard sign (ъ—“*yer*”), and in old editions it may sometimes also replace the soft sign (ь—“*yer*’”); the *kavýka* (˘) used to indicate a footnote, for example: въ зáповѣдехъ твои́хъ п̆оглꙋмлю́сѧ̆ (Ps. 118:15—*v zápovedekh tvoíkh poglumljúsja*— “I will meditate on thy commandments” [here there is a footnote to show that the Slavonic *poglumljúsja* must not be confused with a Russian word meaning “mock”, “deride”]. Also used are brackets [ ], known in Slavonic as вмѣсти́тєльнаѧ.

§4. Punctuation Marks.

The following marks of punctuation are used in Church Slavonic (for convenient reference, they are lined up with the forms used in English and modern Russian, along with the Russian names).

Russian/English:	*Church Slavonic:*
, запятáя (comma)	—, comma
. тóчка (period)	—. period
: двоетóчіе (colon)	—: colon
; тóчка съ запятóй (semicolon)	—.(мáлая тóчка/lesser period[5])
. . . многотóчіе (dots)	—: colon
? вопросúтельный знакъ (question mark)	—; вопроси́тельнаѧ [*voprosítel’naja*]
! восклицáтельный знакъ (exclamation point)	—! ᲂу҆диви́тельнаѧ [*udivítel’naya*—exclamation point]

---

[5] A “lesser period” or “малая точка” is one after which the next sentence begins with a small letter.

Example: И҆ вопроси́ша є҆го̀: что̀ ᲂу҆̑бо; и҆лї́а ли є҆сѝ ты̀; и҆ глаго́ла: нѣ́смь. прⷪ҇ро́къ ли є҆сѝ; и҆ ѿвѣща̀: нѝ (John 1:21—"And they asked him, What then? Art thou Elias? And he said, I am not. Art thou that prophet? And he answered, No").

§5. How Numbers are Represented in Slavonic.

Church Slavonic numerals are indicated by letters, placed under the "titlo" sign. Single digits are shown by a titlo over the letter that stands for the given number, and if there are two or more digits, then the titlo is over the second from the last letter; thousands are shown by a slanted bar with two short cross-strokes:

а҃ — 1
в҃ — 2
г҃ — 3
д҃ — 4
є҃ — 5
ѕ҃ — 6
з҃ — 7
и҃ — 8
ѳ҃ — 9
і҃ —10
а҃і—11
в҃і—12
г҃і—13
д҃і—14

є҃і — 15
ѕ҃і — 16
з҃і — 17
и҃і — 18
ѳ҃і— 19
к҃ — 20
к҃а— 21
л҃ — 30
м҃— 40
н҃ — 50
ѯ҃ — 60
ѻ҃— 70
п҃ — 80
ч҃ — 90

р҃ — 100
с҃ — 200
т҃ — 300
ѵ҃ — 400
ф҃ — 500
х҃ — 600
ѱ҃— 700
ѿ— 800
ц҃ — 900
҂а҃— 1,000
҂в҃— 2,000
҂ацѯ҃д — 1964
҂зѵѻ҃в — 7472
҂р҃ — 100,000
҂҂а҃ — 1,000,000

Note: The Slavonic numerals in Cyrillic writing are based on the Greek, and therefore follow the order of the Greek alphabet. In Glagolitic writing, they followed the order of the Glagolitic alphabet (see above, p. 4).

There were also special forms and names for larger numbers, but at present these are no longer in use. However, some of the names have survived:

а — тмà *[tma]* (10,000)

а — легеѡ́нъ *[legeon]* or несвѣ́дь *[nesved']* (100,000)

а — леѡ́дръ *[leodr]* (1,000,000)

а — вра́нъ *[vran]* (10 *leodr*)

а — коло́да *[koloda]* (10 *vran*)

а — тмà те́мъ *[tma tem]* (10 *koloda*)

§6. Instructions for Reading in Church.

1) Reading aloud in church is done to a special recitative melody, reverently, distinctly, with careful observance of the marks of punctuation.

This reading ought not to be like a declamation of secular literary works. In reading during divine services, there is no place for theatrical pathos or the display of personal emotion, which always has an unpleasant effect on those who have come to worship.

2) One must constantly pay attention to the accented, or stressed, syllables, since they do not necessarily coincide with those of modern Russian: we should read красе́нъ добро́тою [*krasén dobrótoju*—"fair in beauty", Ps. 44:2], and not *кра́сенъ добротóю [which would be the modern Russian, as opposed to the Church Slavonic, pronunciation].

3) Slavonic words should be pronounced as they are written, i.e. it is incorrect to pronounce an unstressed о the same as а, and е must never be rendered like Russian ë [*jo*]; the endings -агѡ, -егѡ must be pronounced as *-ago, -ego* and not **-ava, -eva* as they are in modern Russian. Thus we read ѻ҆тцà as [*ottsá*] and not as [**attsá*], рожде́ннагѡ as [*rozhdénnago*], not [**razhdjónnava*].

Note 1: When the letters ы and ѧ occur after the "hushing" sibilants [see §7, b) 4 below], one ought not to attempt to pronounce their ususl sound, since in this position they are used merelyto distinguish one noun case from another (see §8).

Note 2: When the prefixes под̾ [*pod-*], и҆з̾ [*iz-*], ѿ [*ot-*], ѡ҆б̾ [*ob-*] and the like are attached to words beginning with и҆, there is no reason for trying to articulate the hard mark[6]) separately from the и҆; it is perfectly correct here to pronounce ы [ъı], which is actually so written in some words, for example: ѡ҆бышє́дшє ѡ҆бꙑдо́ша мѧ̀, и҆ и҆́мєнємъ гдⷭ҇нимъ противлѧ́хсѧ и҆̀мъ (Matins, Verse at "God is the Lord" [from Ps. 117:11] —"Having surrounded, they [all nations] compassed me about, and in the name of the Lord I resisted them"). І҆и҃съ жє скры́сѧ, и҆ и҆зы́дє и҆з̾ цр҃квє (John 8:59—"But Jesus hid himself, and went out of the temple").

4) One should pronounce the Slavonic г [*g*, *gh*] not as an occlusive stop [i.e. like English *g*], but as a fricative [as in Modern Greek, or in Spanish between two vowels—or like a voiced *h*]. It is believed that in Old Church Slavonic, the г was an occlusive [as sounded by the Serbs and Bulgarians] (cf. Smirnovsky's Old Church Slavonic grammar [see Bibliography at end of this book]), but in New Church Slavonic it is customary to pronounce it as a fricative, as in Ukrainian.

THE SOUNDS OF CHURCH SLAVONIC.

§7. The Division of Sounds.

The sounds of Church Slavonic are divided into vowels and consonants.

---

[6]) The *yerok* (̾) stands for the hard sign (ъ).

a) Vowels.

The vowels are either "hard" [i.e. plain] or "soft" [i.e. causing palatalization of a preceding consonant]:

Hard:	а [*a*]	о [*o*]	оу̑, ꙋ [*u*]	ы [*y*]	
					ѣ - и
Soft:	ꙗ [ѧ]	є	ю	и [ї, ѷ]	

Note: The sound of ѣ is of itself "soft", but in the declension endings of nouns it appears only in the "hard" declension [see §33], whereas its counterpart in the "soft" declension is и.

Note: The letter є in Church Slavonic never has the sound *yo* of the modern Russian ё.

й is a *semivowel:* that is, it is pronounced like English *y* in words like *y*ellow.

The letters *yer* (ъ) and *yer'* (ь) are not really sounds at all, but rather signs showing the softness [palatization, iotation] or hardness of a preceding consonant, or else marking a separation in pronunciation.

In Old Church Slavonic, ъ and ь represented reduced vowels with unclear articulation (pronunciation): ъ was pronounced like a short slurred "o", and ь like a short slurred "e". In Old Church Slavonic, ъ and ь could form syllables, and were written in the middle of words in those positions where, in New Church Slavonic and in Russian, the "fleeting о and є" occur, for example: Old Slavonic сънъ [*sъn*—"sleep", "dream"]: New Slavonic со́нъ, genitive case: сна̀ [*son, sna*]; OCS дьнь [*dьnь*—"day"], NCS де́нь, днѐ [*den', dne*].

In New Church Slavonic, as in Russian, the characters ъ, ь have lost their old syllabic value, and have come to indicate only the hardness or softness of consonants: e.g. кро́въ [*krov*—shelter], кро́вь [*krov'*—blood], тьма̀ [*t'ma*—"darkness" or "multitude, swarm"], ѡ҆́бъѧ̑тїѧ [*objátiya*—embraces, warm reception].

ъ is written, usually, at the end of words after a hard consonant; after prepositions; and also to set apart prefixes when the word to which they are attached begins with a vowel. However, in this last case it is more often replaced by the *yerok* (ꙿ), and in some editions the *yerok* is also placed after [attached] prepositions: thus ѡ҆бъѧви́ти as well as ѡ҆б꙽ѧви́ти [*objavíti*—"to make known, announce"], и҆з꙽ѡбрази́ти [*izobrazíti*—"to represent", "depict"].

b. Consonants.

Consonant sounds are subdivided according to the speech organs by which they are produced, or the place of their articulation, as follows:

1) labials [produced with the lips]: б [b], п [p], в [v], ф [f], (ѳ[=f]), м [m];

2) velars or gutturals [produced with the back part of the tongue raised towards the soft palate]: г [g], к [k], х [kh or strongly aspirated h];

3) dentals [produced with the tongue touching the teeth]: д [d], т [t], з [z], с [s], ц [ts];

4) palatals [produced with the surface of the tongue arching towards the hard palate], or "hushing" sibilants: ж [zh], ч [ch], ш [sh], щ [shch];

5) linguals [produced by the tongue]: р [r], л [l];

6) nasals [produced using the nasal cavity as a resonator]: м [m], н [n];

7) sibilants [fricative consonants produced on the hard palate]: з [z], с [s], ц [ts];

8) liquids [characterized by a smooth flow without friction]: м [m], н [n], р [r], л [l].

The sounds of the letters ѯ [ks, x] and ѱ [ps] are combinations, and therefore could be classified as "mixed".

The sound of ѳ is a dental in Greek (*th*), but since in Church Slavonic [in the Russian tradition] it is pronounced "f", it would be more appropriate to class it as a labial.

Consonant sounds are further divided into voiced and voiceless:

Voiceless:		к,	п,	с,	т,	ф,	ш:	х, ц, ч, щ.
Voiced:	р, л, м, н:	г,	б,	з,	д,	в,	ж.	

§8. How Consonants Combine With Vowels.

Consonants join together with vowels and with the hard and soft signs ъ and ь according to the same rules as in Russian [that is, a consonant is hard or soft depending on whether it is followed by a hard or soft vowel, or by the hard or soft sign], except for the following peculiarities:

a) The "hushing" sibilants [or palatals—ж, ч, ш, щ] are considered soft by origin, and therefore they are followed by the *soft* vowels є and и, and not with the corresponding hard vowels о, ы and ѣ [see the first note to §7-a above]; as concerns the custom of writing а and ꙋ after the "hushing" consonants, this is due to the fact that these consonants appeared as a result of palatalization [iotation] of the gutturals (ж from гj, ч from кj, ш from хj), while the soft vowels ѧ and ю also contain the element -j- (ѧ represents **ja**, ю stands for **ju**), so that writing these soft vowels after the already-softened "hushing" consonants would have produced a double iotation within the word. Thus, for example: тꙋ́ча [dark cloud] (instead of *тꙋ́кjа), дꙋша̀ [soul] (in place of *дꙋхjа).

In the plural and dual, a spelling with ы and ѧ after the "hushing" consonants is admitted; however, this serves only to distinguish case forms from otherwise-identical forms of the singular, and the "hushing" letters, written with these vowels, are to be pronounced as if they were written with и and а.

Note 1: In some editions, no doubt simply on the basis of old tradition, one sometimes meets with ѧ after the "hushing" consonants even in the singular (e.g. ѻ҆́трочѧ̀ [lad, boy], ѹ҆́чѧ̀ [teaching] in those cases where this letter was used in Old Church Slavonic spelling.

Note 2: In Old Church Slavonic, the letter ѧ represented a nasalized, and not an iotated vowel (see §2, 10), and for this reason could be combined with the "hushing" ["шипящіе"] consonants.

Sometimes, after the "hushing" letters, in case-endings, о and ѣ are written by way of exception: о in participles and adjectives in the neuter singular, and ѣ in nouns and the short form of participles in the nominative dual feminine and neuter, for example: **Разбо́йничо покаѧ́нїе ра́й ѡ҆кра́де** (Hypakoé, from the Sunday Octoechos, T. 1—"The thief's repentance stole Paradise"); **Да бꙋ́дꙋтъ ѹ҆́ши твоѝ вне́млющѣ гла́сꙋ моле́нїѧ моегѡ̀** (Verse at "Lord I have Cried", from Ps. 129:2—"Let Thine ears be attentive unto the voice of my supplication").

The sounds of **ж** and **ш** are considered to be hard "hushing" consonants in New Church Slavonic[7]), while **щ** and **ч** are soft. As in Russian, **ъ** is written after the "hushing" palatals at the end of masculine nouns, while **ь** is written after these letters at the end of feminine nouns: e.g. **мꙋ́жъ** ["man"]; **и҆ возопѝ ѻ҆́трочищъ** (III Kings 17:22—"and the child cried out"); **но́щь** ["night"—*fem.*]; **по́мощь** ["help"—*f.*]; but in the case of masculine nouns that end in **ч**, the soft sign (**ь**) is always written: **клю́чь** ["key"], **вра́чь** ["physician"], **ме́чь** ["sword"]. The short form of masculine adjectives [cf. §53] is usually spelled with **ъ**: **ло́жъ** [= **ло́женъ**] **ко́нь во спасе́нїе** (Ps. 32:17—"Vain is the horse for salvation"); **то́щъ** ["empty"]; but in possessive adjectives [cf. §49], and from the short forms of participles of i-stem verbs (e.g. **сотвори́ти** [to make]—**сотво́рь** [having made]), **ь** is written, and here the **ь** is an inflection ending, which causes the softening or alternation of preceding consonants:

---

[7]) In certain other languages, ж and ш have retained their original softness, and therefore, in loan words, the writing of an iotated vowel is admitted in Russian in order to convey this "soft" pronounciation: e.g. **жюри** ["jury"], **парашютъ** ["parachute"].

ѻ҆тє́цъ [father] — ѻ҆тє́чь [father's, of the father], люби́ти [to love] — возлю́бль [having loved].

In the short form of particles, in the masculine gender, ъ or ь are used equally: творѧ́щъ [doing, making] or творѧ́щь (see the section on the declension of participles).

b) The combination жд is soft by its origin (see §11, b), but as a result of its having become hard, a certain vacillation is to be seen as to whether soft or hard vowels are used after it: thus надє́жда [hope], but the genitive case is either надє́жди or надє́ждꙑ, the instrumental— надє́ждєю, the prepositional—ѡ҆ надє́жди: во́ждь [leader], вожда̀ [*gen.:* of the leader], вождо́мъ [*instr.*: by the leader], ѡ҆ вождѝ [*prep.:* about the leader] and so on.

c) The sound of ц had been soft in Old Church Slavonic, and therefore was not followed by the hard vowels ꙑ, ъ, о, but became hard in New Church Slavonic and in case-endings is combined with ꙑ and ъ, in place of the old spellings with и and ь, for example: ѻ҆тє́цъ, ѻ҆тцꙑ̀ [father, fathers] instead of the old forms отьць, отьци. New Church Slavonic does not admit of the combination of ц with о, any more than Old Slavonic did: лицѐ [face, person; cf. Russ. "лицо"], ѻ҆тцє́мъ [*instr.:* by the father—in Russian this would be "отцомъ"].

Note: As an exception to the above rule, we find жєрцѡ́въ (I Maccabees 11:23—"[certain of the elders of Israel and] *of the priests...*"), although the form жєрцє́въ also occurs.

d) The guttural consonants г, к, х were, in Old Slavonic, followed only by hard vowels (а, о, ꙋ, ꙑ), and when they fell before soft vowels (и, є, ѣ), then they were softened into the "hushing" palatals and into sibilants⁸) according to the pattern indicated in §11.

---

⁸) An exception is formed by foreign words, in which the gutturals, even though they occur before soft vowels, are not subject to this

In New Church Slavonic, under the influence of Russian, the gutturals came to be joined with the soft и in place of the older spelling with ы [ъı]; however, in those cases where ы had been replaced by и, no permutation of the gutturals before this latter character took place; for example: дꙋси [souls] is the nominative plural; but дꙋхи instead of дꙋхы is the accusative and instrumental plural.

e) In word roots, the letter ѣ is written in the same words as in Russian [old orthography], with the exception of the following: кꙋпѣ́ль [baptismal font], прилѣ́жный [assiduous], прѣ́нїе [in both senses: "decay" and "argument"]; the name Є҆лїссе́й [Elisseus, Elisha] is written without ѣ.

f) In the word тьма̀ [darkness, multitude] and in the soft declension ending -ьми (беззако́ньми [by means of iniquities], дверьмѝ [by or through the doors]) in certain editions, for the most part the Kievo-Pechersky editions, the ь is omitted: тма̀, беззако́нми, двермѝ.

§9. Capitalization.

The following are capitalized:

The first word of a sentence that begins a new section of the text, or follows a period.

Note: After a "lesser period" ("малая точка"), which is equivalent to a semicolon in Russian and English, the first word of a sentence is not capitalized (see §4).

The first word of each verse in some editions of the New Testament and the Psalter.

However, the names of the Three Persons of the Divinity, and of higher beings venerated in the Christian religion, proper names and proper geographical desiagnations — none of these are set

---

permutation: ке́дръ (cedar), ке́сарь (Caesar), ки́тъ (whale), а҆́гг҃лъ (angel), хїтѡ́нъ (tunic, baptismal garment).

apart with capital letters. However, in the Kievo-Pechersky editions from the 17th to the end of the 19th centuries, these words were capitalized. A similar use of capitals has been practiced in some non-Kievan editions in the 20th century as well.

Note: In Church Slavonic, capitalization is partly replaced bythe use of the "titlo" sign. Thus for example бг҃ъ [God] vs. бо́гъ [a god, i.e. an idol], or а҆гг҃лъ [Angel] vs. а҆ггєлъ [an evil spirit, angel of Satan]. In order to make it easier for people to read them, there have been recent editions printed without the titlo-abbreviations. In suchcases, one should follow the usual rules of capitalization as in Russian and English, and write names relating to God and to the Theotokos, and all proper names of people and places,with a capital letter.

§10. Vowel Alternations.

In Church Slavonic, there is an alternation of vowels both in the roots of words and in the endings, and this is an important factor both in word-building and in changes of word meaning. The reasons for this alternation go back to a distant antiquity, to the Indo-European and Common Slavonic past.

The vowel alternations in Church Slavonic are basically the same as in Russian[9]):

1) Two vowels alternate:
є — о: вєл_ю̀ [I command]—во́л_ѧ [will]; вєз_ꙋ [I carry, transport]—во́з_ъ [cart, load];
о — а: твор_и́ти [make, create]—тва́рь [creation];
ѣ — а: лѣз_ꙋ [I climb, make my way]—ла́з_ити [to clamber];
[ь]—и: жд_ꙋ [I wait]— ѡ҆_жид_а́ти [to await, expect];

---

[9]) However, in modern Russian, in many forms this alternation has undergone a morphological process whereby it has been "evened out": for example, in Slavonic we find клєнꙋ̀, клѧ́ти [to swear, curse] but in Russian the corresponding forms are кляну, проклясть.

о—ѹ҆: глóх-нꙋти [to go deaf]—глꙋх-ъ [deaf]; крóх-а [crumb]—со-крꙋш-áти [to destroy];
ѹ҆—ы: ѹ҆ч-и́ти [teach, learn]—на-вык-áти [gain experience].

Three or more vowels alternate:
є—о—а: вєд-ꙋ [I lead]—вод-и́ти [to lead]—вáд-ити [accuse, take to court];
[ъ]—о—ы—ꙋ: зв-áти [to call]—зов-ꙋ [I call]—при-зыв-áти [to call, invoke];
о—[ъ]—ы—ꙋ: воз-дох-нꙋти [to sigh]—д[ъ]х-нꙋти [breathe, perfective]—дышáти [breathe, imperfective aspect]—дꙋхъ [spirit];
є—[ь]—и—о—ѣ: рєк-ꙋ [I say]—рцы̀ [say thou!]—на-риц-áти [to give a name to, call]—про-рóк-ъ [prophet]—рѣ́ч-ь [speech];
[ь]—є—и—о: бр-áти [to take]—бєр-ꙋ [I take]—со-бир-áти [to gather]—со-бóр-ъ [gathering, council, cathedral]
And many other similar alternations of root vowels.

2) Alternations resulting from the loss of the semivowels ъ and ь.

The Old Slavonic semivowels (or silent letters) ъ nd ь underwent a change in New Church Slavonic: in some cases they were strengthened to о and є respectively, while in others the ъ disappeared altogether and is written only at the end of a word after hard, or hardened, consonants (for example, нóжъ [knife] instead of the O.S. ножь), and ь either vanished, or else survived merely as an indicator that the preceding consonant is soft; thus we arrive at the "fleeting" о and є:

о — (alternates with no sound): сóнъ—снà [sleep; *of* sleep]; и҆зсóхнꙋти—и҆схóхъ [become dry];
є — (alternates with no sound): о҆тéцъ—о҆тцà [father; *of* the father]; гóрєкъ—гóрькїй [bitter].

3) Alternations in vowel + consonant combinations.

Inherited from the ancient period of the Slavonic language are the alternations that take place in root vowels before the consonants н, м, в and **j**, with the following peculiarity: if the combi-nation of vowel + consonant (н, м, в, **j**) comes before a consonant (or at the end of a word), then it becomes a vowel as follows: єн[м]—ѧ (lesser *yus*); он[м]—ꙋ[ѫ][10], ов—ꙋ, єв—ю, [ъ]в—ы, о**j**— ѣ or и.

In these combinations, the following alternations can be noted:

єн—он—[ь]н; [ъ]н—ын

} ѧ, а (=lesser yus) — ꙋ [ѫ]

єм—ом—[ь]м—им: [ъ]м—ым

и҆̆мѧ—и҆̆мєнє [name];
на_ч[ь]н_ꙋ—на_чин_а́ю [begin]—на_ча́_ло [beginning];
в[ъ]з-є́мл-ю [I will take away, remove]—воз-ьм-ꙋ [I will take]—в[ъ]з-им-а́ю [I take away]—в[ъ]з-ѧ́-ти [to take];
д[ъ]мꙋ [I inflate]—воз-дым-а́ю [I fill with smoke]—дꙋ-ти [to blow];
про_п[ь]н_ꙋ [I nail to wood] —ѡ̓_по́н_а [veil, curtain]—про_пѧ́_ти [nail, crucify]—пꙋ_то [fetters, hobble, manacle];
трꙋ_съ [shaking, earthquake]—трѧс_ти̑ [to shake];
вѧз_а́ти [to bind]—ѹ҆з_ы [bonds].

ов — ꙋ — ав — ы:
сло́в_о [word]—слꙋ_х_ъ [hearing, thing heard]—сла́в_а [glory] —
слы́_шати [to hear];
ков_а́ти [to forge]—кꙋ_ю̀ [I forge, hammer metal];

[ъ]в—ов—ы:

---

[10] See §2,10.

р[ъ]ва́ти [to tear]—ров_ъ [ditch, moat]—ры́_ти [to dig]; кро́в_ъ [cover, roof]— кры́_ти [to cover, to roof];

єв—ю:
плєв_а́ти [to spit]—плю_ю̀ [I spit]; клєв_а́ти [to peck, bite]—клю_ю̀ [I peck];

oj—ѣ:
по_ю̀ [=поj-ꙋ— I sing]—пѣ́_ти [to sing];

oj—аj—и:
напою̀ [напоj-ꙋ—I give to drink]—напаѧ́_ти [to give to drink]—пи́_ти [to drink];
раз-бо́й [robbery, brigandage]—би́_ти [to beat];

и—ѣ:
ви́д_ѣти [to see]—вѣ́д_ѣти [to know, to wit]; вис_ѣ́ти [to hang, weigh]—вѣ́съ [weight].

This alternation may take place even in those situations where the vowel occurs after в and the resulting combination (в + vowel) falls between consonants: ва — ы: ква́с_ъ [leaven]— ки́с_нꙋти [to sour] (Old Slavonic къı_); хва_та́ти [to seize]—хи́_тити [to snatch, swipe] (OS хъı_).

Similar changes take place in the alternation of vowels before the liquids р, л, only with this difference: if the combination of a vowel + р or л is followed by a consonant, then the liquid changes place with the preceding vowel, and the vowel is strengthened (for example: бєр_ꙋ [I take]—брє́_мѧ [burden], Old Slavonic брѣ_мѧ; кол_ю̀ [I pierce, stab]—кла́_ти [to stab]; however, in New Church Slavonic this rule is often broken (for example: Old Slavonic ѿврѣсти [to open]—ѿврьзѫ [I will open]; in New Church Slavonic the corresponding forms are ѿвє́рсти — ѿвє́рзꙋ).

Examples of alternation:
єр—ор—[ь]р—ир—рє (OS рѣ):

бер_ꙋ [I take]—со_бо́р_ъ [gathering]—б[ь]ра́_ти [to take]—со_бир_а́ти [to gather]—бре́_мѧ [burden]; мо́р_ъ [pestilence]—оу҆_мир_а́ти [to be dying, near death]—оу҆м[ь]р_ꙋ [I shall die]—сме́р_ть [death]—оу҆мре́_ти [to die];

врещѝ (OS врѣщи)[to cast, fling]—вра́гъ [enemy]—пове́ргъ (participle)[having cast];

бор_ю́сѧ [I battle]—бра́_тисѧ [to do battle];

ѻ҆р_ю̀ [I plow]—ра́_ло [plowshare];

ел—ал—ла:

пе́_пел_ъ [ashes]—пал_и́ти [to burn]—пла́_мѧ [flame];

ле—ла:

вле_щѝ [to pull]—влач_и́ти [to draw, drag]—ѻ҆̑б_лак_ъ [cloud, throng].

Note: The peculiarities noted above, which took place in Old Church Slavonic in the combinations ен[м], он[м], ов, ев and оj, i.e. their change into vowels before a consonant, and also the exchange of positions of a vowel with a liquid (р,л) before a consonant, came from the so-called "law of open syllables" that goes back to the Proto-Slavonic period. According to this law, a syllable was supposed to end only with a vowel, i.e. it was not permitted for two consonants to come together if the first belonged to one syllable and the second to the next, even though certain combinations of consonants were permissible at the beginning of any syllable (for example: пра_вь_да [truth, righteousness], и_скра [spark], ѥ_сть_ство [essence, nature] and so on).

Changes in Consonants.

§11. The Softening of Consonants.

a) The gutturals г, к, х before the soft vowels е, и, ѣ, ь, ѧ [lesser *yus*] and j, as a result of being softened, alternate with the "hushing" palatals and sibilants (with the j absorbed by the palatal).

The origin of this changing of gutturals into "hushing" palatals goes back to a more ancient epoch of the Slavonic language, while the change of gutturals into sibilants belongs to a later one.

Changes of gutturals into palatals:

г	+	є, и, ѣ, ь, ѧ (lesser *yus*)	>	ж
к		”	>	ч
х		”	>	ш

Examples:

бг҃ъ [God]—бж҃є [O God]; чєловѣ́къ [man]—чєловѣ́чє [O man]; дх҃ъ [Spirit]—дш҃є [O Spirit];

бѣг_ꙋ [I run]—бѣжи́ши [thou runnest]; кни́га [book]—кни́жникъ [scribe] (from къни́жьникъ, ь not being written after “hushing” palatals), ѻ҆́трокъ [boy]—ѻ҆́трочà [child](а instead of ѧ);

дꙋхъ [spirit]—дꙋшà [soul](from *дꙋхjа);

г, к, х + ѣ result in жа, ча, ша (ѣ changes into а after the “hushing” palatals):

кри́к_нꙋти [to cry out, *perfective*]—крича́ти (from крикѣти> кричѣти > кричати [to cry out, *imperfective*]);

воздыха́ти [to sigh]—дыша́ти [to breathe].

The change of gutturals into sibilants occurs only before и (from *oi*) and ѣ (from *oi, ai*[11]). Usually these changes of gutturals to sibilants take place in declension endings and in the endings of the imperative mood, for example:

г + и, ѣ >	з	бг҃ъ [God, *nominative case*]—бз҃ѣ [*prepositional case*]—бо́зи [gods]
к ”	ц	ѻ҆́трокъ[boy, *nom.*]—ѻ҆́троцѣ[*prep.*]—ѻ҆́троцы [-и] [boys]
х ”	с	дꙋхъ [spirit]—дꙋсѣ [*prep.*]—дꙋси [spirits].

---

[11] The diphthongs *oi*, *ai* changed into и, ѣ long before there was any written form of Old Slavonic.

Note: When the letter в comes between a guttural consonant and a soft vowel, it does not prevent the softening of guttural sounds: e.g.во́лхвъ [sorcerer, magus]—волсви̇̀ [the Magi].

The change of gutturals into sibilants also takes place after ь, и, ѧ (lesser *yus*]:

є[ь], и, ѧ +г+vowel >	з	кнѧги́нѧ[princess]—кнѧ́зь [prince] сто́гна [street]—стезѧ̀ [path, way]
" к"	ц	ли́къ [choir]—лицѐ [face, person] воскли́кнꙋти[exclaim, *perfective*]— восклица́ти[exclaim, *imperfective aspect*]
" х "	с	

b) The dentals д, т, з, с, ц are softened into "hushing" consonants before **j**; and then the **j** is swallowed up by the "hushing" letters:

д — жд 12): сꙋди́_ти [to judge]—сꙋжд_ꙋ [I judge](instead of сꙋд-j_ꙋ).

т— щ: хотѣ́_ти [to want]—хощꙋ [I want, I will]

ст—щ: мости́_ти [to pave, lay a floor]—мощꙋ [I pave]

з— ж: лиза́_ти [to lick]—лиж_ꙋ [I lick]

---

12) In Old Russian, the letter д was softened into ж, which has survived in many instances in modern Russian as well (e.g. видѣти—вижу); Church Slavonic texts in pre-Niconian books abounded with this form of softening: и҆схожє́нїє [a going out], прєжєѡсвѧщє́ннаѧ [Presanctified Liturgy]. In modern Church Slavonic texts, sometimes 'Russisms' such as these are encountered as a rarity: Та́инство стра́ннноє ви́жꙋ, instead of ви́ждꙋ (From the 9th Eirmos of the Canon of Christmas Matins—"A strange mystery do I see..."). Хвали́тє є҆го̀ во ѹ҆твєржє́нїи си́лы є҆гѡ̀ (Verse at the Praises—"Praise Him in the firmament of His power", Ps. 150:1).

с — ш: писа́_ти [to write]—пишꙋ [I write]
ц — ч: ѻ҆те́ц_ъ [father]—ѻ҆те́ч_е_скїй [fatherly, paternal]

The combination ск becomes ст before a soft vowel; before j, it becomes щ: галїле́йскъ [Galilean, pertaining to Galilee]—ѡ҆ галїле́йстѣ [about the Galilean...], и҆ск_а́ти [to seek]— и҆щ_ꙋ [I seek].

A similar permutation takes place in the following combinations:

зг — жд: ро́зга [vine, birch]—ро́ждїе [branch]
зд — жд: пригвозди́_ти [to nail, *perf.*]—пригвожда́_ти [*impf.*]
здн—ждн: ѹ҆праздни́_ти [abolish, *pf.*]—ѹ҆праждня́_ти [*impf.*]
зн—жн: соблазни́_ти [to entice, *pf.*]—соблажня́_ти [*impf.*]
тв—щвл: ѹ҆мертви́_ти [deaden, mortify, *pf.*]—ѹ҆мерщвля́_ти [*impf.*]
сл—шл: мы́сли_ти [to think]—помышля́_ти [to reflect, think about]

c) The labials б, п, в, ф and м, if followed by j, are softened by adding л, and in this case the j does not disappear:

люби́_ти [to love]—любл_ю̀ [I love]
лови́_ти [to try to catch]—ловл_ю̀ [I seek to catch]
топи́_ти [to sink]—топл_ю̀ [I sink]
а҆враа́м_ъ [Abraham]—а҆враа́мл_ь [Abraham's].

§12. Changes of Consonants In Combinations.

When consonants come together, certain sounds change into others:

a) The groups дт, тт change into ст:

клад_ꙋ [I put, set]—кла́с_ти (instead of *кла́д_ти—to put)
плет_ꙋ [I plait, weave]—плес_тѝ [to plait](instead of *плет_тѝ).

b) г, к joined with т before и become щ: мог_ꙋ [I can]—мощѝ [to be able], пек_ꙋ [I bake] —пещѝ [to bake].

c) Sometimes the combination **зж** is replaced by **жд**, as in Old Slavonic: **вождєлѣ́ти, вождєлѣ́нїє** (instead of **возжєла́ти**, "to yearn, long for"). **Всєгда̀ ꙗ҆до́мый и҆ никогда́жє и҆ждива́ємый** (Liturgy, Prayer of the Fraction—"ever eaten, and never consumed")—instead of **и҆зжива́ємый**, hence the Russian **иждивенiе** [living expenditures]; **раждиза́ємый** [inflamed with passions] instead of **разжиза́ємый**.

d) The prefixes **воз**, **и҆з**, **раз** change their final **з** to **с** before the voiceless consonants **к**, **п**, **т**, **х**, **ц** and **ч**: **раскопа́ти** [to dig up], **воспѣ́ти** [to extol, sing praises of], **расто́ргнꙋти** [brek forth, tear apart], **и҆схо́дъ** [exodus, going-out], **и҆сцѣли́ти** [to heal], **и҆счєза́ти** [to vanish].

Note: The prefix **низ** does not change its final **з** before the above-mentioned voiceless consonants: e.g **низпосла́ти** [to send down]. Before **ш**, these prefixes do not change their letter **з**: **возшє́лъ є҆сѝ** ["thou didst ascend"]. As to the spelling that would be used before **ф** and **ѱ**, it is difficult to say, as such combinations are not likely to occur in Church Slavonic.

§13. Elimination of Consonants.

a) The labials **б** and **п** drop out before **н**, while **в** drops out after **б**: **с_гиб_а́ти** [to bend, *impf.*]— **г_нꙋ_ти** [*pf.*] (instead of ***гб_нꙋ_ти**), **сп_а́ти** [to sleep]—**со́_нъ** [sleep (*noun*), a dream] instead of **со́п_нъ**), **вла́сть** [power, authority]—**ѡ҆́б_ласть** [rule over a specific district, realm](instead of ***ѡ҆́б_власть**).

b) The dentals **д**, **т** drop out before the liquids **л**, **м**, **н** and **с**:
па́д_ати [to fall]—**па́_лъ** [fell] (instead of ***па́д_лъ**)
плєс_тѝ (**плєт_тѝ**) [to plait, braid, weave]—**плє́_лъ** [plaited] (instead of ***плє́т_лъ**)
вѣ́д_ати [to wit, to know]—**вѣ́_мъ** [I know] (instead of ***вѣ́д_мъ**), **вѣ́_си** (for ***вѣ́д_си**) [thou knowest]
ѹ҆_вѧд_а́ти [to weaken]—**вѧ́_нꙋ_ти** (for ***вѧ́д_нꙋ_ти**) [to wilt].

Note: The final л in the indeclinable participle (used only in compound verb tenses) is never dropped in Church Slavonic: не́слъ є҆сѝ [thou haste borne, carried](but not *не́съ as in modern Russian).

§14. Sound Patterns in Slavonic.

1) While Russian has the fully-vocalized syllables оро, оло, ере—to these correspond the syllables ра, ла, ре, ле in Church Slavonic:

Russian:	*Church Slavonic:*
борода (beard)	брада̀
колосъ (ear of corn)	кла́съ
серебро (silver)	сребро̀
молоко (milk)	млеко̀

Note: The word "пелена [swaddling clothes]" in New Church Slavonic has the same vowel combination as in Russian: пелена̀ (instead of the Old Church Slavonic плѣна): пелена́ми пови́та (Christmas Matins, Ode 1—"wrapped in swaddling clothes").

2) Where there is an initial "о" in Russian words, this often corresponds to an initial є҆ in Church Slavonic:

Russian:	*Slavonic:*
олень	є҆ле́нь [deer]
одинъ	є҆ди́нъ [one]

§15. Word Structure.

In Church Slavonic, the morphological makeup of words is the same as in Russian.

We distinguish the following word-parts: root, ending and prefix.

That part of the word that remains unchanged in all forms, declensions or conjugations, is called the *root*; the part of the word that comes after the root is known as the *ending*; the part of the word that stands before the root, is called a *prefix*. For example: in the word ѹ҆-вѣ́р-ов-а-ти [to come to believe (in)], ѹ҆- is a prefix, -вѣ́р- is the root, and -ов-а-ти is the ending.

In endings, one must further make the distinction between *suffixes* and *inflections*. An inflection is the part of the ending that changes when the word is declined [in nouns, adjectives and participles] or conjugated [in verbs]. A suffix is an unchangeable part of the ending, located between the root and the inflection. Thus in the preceding example, -ти is the inflection ending that shows this is the infinitive of a verb, while -ов-а- consists of two verb suffixes.

A suffix serves to form various parts of speech from the root, or else to change the meaning; an inflection shows that the word belongs to one or another part of speech, and shows how it is related to other words in the sentence, for example: мꙋ́ж-ъ [man], мꙋ́ж-е-ств-о [courage, fortitude], мꙋ́ж-е-ств-енн-ый [manly, steadfast], мꙋ́ж-е-ств-енн-ѣ́йш-їй [most or outstandingly courageous, steadfast].

The root together with the suffix or prefix, but without the inflection endings, is called the *stem*. Thus in the word ѹ҆вѣ́рова-ти, the stem would be ѹ҆вѣ́рова-.

§16. Primary vs. Derivative Words.

Words that consist of a root and an inflection ending, are called *primary* [not derived from other words]: вод-а̀ [water], нес-тѝ [to bear, carry, *pf.*].

Words that include suffixes in their makeup, are called *derivative:* вод-н-ы́й [watery, pertaining to water], нос-и́-ти [to carry, *impf.*].

§17. Simple vs. Compound Forms.

Words that consist of only one root are known as *simple.* Words that contain two or more roots are called *compound:* славо-сло́вїе [doxology], дре́во благо-сѣ́нно-ли́ственное (from the Akathist to the Theotokos—“Tree whose leaves offer good shade”, i.e. under which one can seek refuge without danger).

If words are combined by means of the linking vowels о, е, then this is called a *proper* [собственное сложенiе] compound word: земл_е_трѧсе́нїе [earthquake].

The combining of words without these connecting vowels is called *improper* [несобственное]: царь_гра́дъ [Constantinople], три_дне́венъ [of three days, "He that rose on the third day"].

§18. Words Classified by Meaning.

Words seen in all their variety, since they are a reflection of reality, express various kinds of meaning. They may signify an entity, a quality, an action, a quantity, or else express the connection between concepts, and so on; and depending on their meaning, all words are divided into special categories, which are called the *parts of speech*.

There are nine parts of speech:

nouns,
adjectives,
pronouns,
numerals,
verbs,
adverbs,
prepositions,
conjunctions,
interjections.

The first six parts of speech have an independant lexical and grammatical meaning in a sentence, and they make up its primary and secondary members. They are called *significant* (or *independant*) parts of speech.

Prepositions and conjunctions serve to show the relationship between the words in a sentence. They are called *auxiliary* parts of speech.

Interjections are an expression of emotions, and do not form part of the syntactical structure of a sentence, but they adjoin it.

§19. The Forms of Words.

The first five parts of speech change their forms, and therefore are known as variable. The remaining four are invariable parts of speech.

The changes take place according to case, person, gender and number.

Changes according to case are known as *declension.*

Changes according to person are known as *conjugation.*

Besides the singular and plural numbers, in Church Slavonic there also exists a *dual number,* which is used to refer to two persons or two objects, especially when they form a pair (e.g. eyes, feet, hands).

In Church Slavonic, as in Russian, there are seven cases:

nominative[a noun standing alone, or the subject of a sentence];
genitive [possessive—“of”];
dative [indirect object—“to”];
accusative [direct object, recipient of the action];
instrumental [denotes agent or means];
prepositional [used after certain prepositions; “locative”];
vocative [used for direct address].

They serve to answer the same questions in Church Slavonic as they do in Russian. The vocative case has its own proper endings, for example: ра́бє [O servant!], жє́но [O woman!].

Parts of Speech.

THE NOUN [SUBSTANTIVE].

§20. A *noun* is the name we give to any word that signifies an entity [person, being, object, thing, &c.], or has a substantive sense, in the world of reality or of thought: а҆́гг҃лъ [angel], ра́дость [joy], вода̀ [water].

§21. Nouns are either *concrete* or *abstract*. Concrete nouns are those that represent a physically real or perceptible entity: вода̀ [water], землѧ̀ [earth, land], бг҃ъ [God], а҆́гг҃лъ [angel]. Abstract nouns are those that relate to the world of invisible, mental concepts, and have a generalized quality: бж҃ество̀ [divinity], добро̀ [good in general; a good thing], ѕло̀ [evil in general, an evil], терпѣ́нїе [patience].

A grammatical characteristic of abstract nouns is that they are used mostly in the singular.

§22. All nouns are either *animate* or *inanimate*.

Animate nouns are the names of living beings, whether they belong to the visible world or the invisible: а҆́гг҃лъ [angel], человѣ́къ [man, human], ко́нь [horse].

The grammatical characteristic of these nouns is that, in the masculine singular, their accusative case is the same as the genitive: ви́ждꙋ человѣ́ка, конѧ̀ [I see a man, a horse].

In the plural, the accusative case for all genders is often the same as the nominative, but it may also take the form of the genitive, for example: помѧнѝ на́съ грѣ́шныхъ и҆ непотре́бныхъ ра̑бъ твои́хъ (Vespers, 3rd Prayer of Light—"Remember us sinners and unprofitable servants of Thine").

When inanimate nouns are used figuratively to refer to animate beings, they take on the same peculiarity: церко́внаго ка́менѧ, всехва́льнаго петра̀... досто́йнѡ восхва́лимъ (Sedalen [Sessional Hymn] at Matins for June 29—"The rock of the Church, the all-laudable Peter... let us worthily praise").

Inanimate nouns are the names of objects that do not constitute living beings: **сто́лъ** [table], **до́мъ** [house, home], **но́жъ** [knife].

§23. Depending on their characteristics and composition, nouns are classified as *proper nouns, common nouns, collective nouns* and *material nouns.*

1) Proper nouns—any name of a specific individual person or entity, that sets it apart from a general class or type: **і҆ѻрда́нъ** [the Jordan], **і҆ꙋдє́а** [Judea].

Note: In Church Slavonic, proper nouns are not capitalized (see §9).

2) Common nouns—generalized names for homogeneous entities, which may designate either the whole class or type, or any member of the group taken individually: **сто́лъ** [table, a table, the table], **до́мъ** [house, a house, the house], **но́жъ** [knife, a knife, &c.].

3) Collective nouns—those indicating a group of like objects, taken as a whole: **по́лкъ** [regiment], **ста́до** [flock, herd], **ка́мєнїє** [a cliff or stony place].

4) Material nouns—these indicate homogeneous materials as such, where a part of the material has all the qualities of the whole: **мꙋка̀** [flour], **вїно̀** [wine], **вода̀** [water], **жи́то** [grain].

Material nouns are used mostly in the singular. They cannot be joined to numerals, but are counted by measures and weights: **пѧ́ть мѣ́ръ пшєни́цы** [five measures of wheat].

The Formation of Nouns.

§24. Nouns, depending on their structure, are either *primary [prototypical]* or *derivative.*

Primary nouns are those that have their declension endings attached directly to the root: **вод_а̀** [water], **до́м_ъ** [house], **ко́н_ь** [horse].

Derivative nouns are those that contain suffixes: **рыб_а́рь** [fisherman], **ца́р_ств_ї_є** [kingdom].

In Church Slavonic, as in Russian, there are many suffixes by means of which various words with different meanings and nuances can be formed from one root.

§25. Suffixes used to form nouns denoting an agent— one who performs an action:

a) **-ар-ь** —builds from the stems of nouns and verbs:

рыб-а́р-ь [fisherman, from **ры́б-а**, fish];
звон-а́р-ь [bell-ringer, from **звони́-ти**, to ring];
врат-а́р-ь [gate-keeper, from **врат-а̀**, gates];
пє́к-ар-ь [baker, from **пєщѝ**, to bake].

-єц-ъ —builds on verbal stems:

плов-є́ц-ъ [one who swims or sails, from **плы́-ти**, to go by water];
кꙋп-є́ц-ъ [merchant, from **кꙋпи́-ти**, to buy];
твор-є́ц-ъ [Creator: **твори́-ти**, to make, create, do];
—from adjectival stems, often preceded by an additional suffix:
ста́р-єц-ъ [elder, from **ста́р-ый**, old];
хитр-є́ц-ъ [cunning person, from **хи́тр-ый**, cunning, sly];
млад-є́н-єц-ъ [infant, from **млад-ы́й**, young];
пє́рв-єн-єц-ъ [first-born, from **пє́рв-ый**, first];

-ик-ъ — builds from stems of nouns, adjectives and verbs, often preceded by the suffixes **-н**, **-єн-** and others:

кни́ж-н-ик-ъ [scribe, from **кни́г-а**, book];
плѣ́н-н-ик-ъ [prisoner, from **плѣ́н-ъ**, captivity];
сро́д-н-ик-ъ [kinsman, from **сро́д-н-ый**, related, akin];
и҆збра́н-н-ик-ъ [elect, chosen one; from **и҆збра́н-н-ый**, chosen];
споспѣ́ш-н-ик-ъ [companion in monastic life, from **споспѣ́ш-ств-ов-ати**, aid or encourage];
ѹ҆ч-єн-и́к-ъ [disciple, from **ѹ҆чи́-ти**, to teach or learn].

-ач-ь — builds from verbal stems:

тк-а́ч-ь [weaver, from **тк-а́-ти**, to weave];

ков_а́ч_ь [blacksmith, from ков_а́_ти, to forge];

-тел_ь — from verbal stems:

спаси́_тел_ь [Saviour, from спас_а́_ти, to save];

наказа́_тел_ь [mentor, instructor, from наказ_а́_ти, to instruct, educate];

ѹ҆чи́_тел_ь [teacher, from ѹ҆чи́_ти, to teach];

-[й]ц_а —with verbal stems:

вїнопі́_йц_а [wine-drinker, wine-bibber: пи́_ти, to drink];

ꙗ҆́д_ц_а [eater, glutton: ꙗ҆́с_ти, to eat];

ѹ҆бі́_йц_а [murderer: ѹ҆би́_ти, to kill].

-ты́р_ь — with verbal stems:

па́с_тыр_ь [shepherd, pastor, from пас_тѝ, to tend a flock];

-та_й — with verbal stems:

хода́_та_й [intercessor, from ходи́_ти, to go (and ask on behalf of another)];

глаша́_та_й [herald, crier, from глаша́_ти, to proclaim, to voice];

соглѧда́_та_й [spy, observer, from соглѧ́д_а_ти, to watch, investigate];

-ꙋн_ъ — with verbal stems:

пѣ́ст_ꙋн_ъ [guardian, pedagogue, from пѣ́ст_ов_а_ти, to have care over s.o.];

-ок_ъ — и҆́н_ок_ъ [monk, one who must live "otherwise" or "apart": и҆́н_ый, other];

-ин_ъ —gives noun stems a singular sense:

граждан_и́н_ъ [a citizen]—гражда́н_е [citizens].

Suffixes denoting children or the young of animals:

-ищ_ъ : дѣ́тищ_ъ [child, offspring];

ѻ҆́троч_ищ_ъ [child—boy or girl];

ко́зл_ищ_ъ [kid, young goat].

-ѧт- (note that in the nominative singular the -т- drops out)—

ѻ҆троч_а̀ [child, infant]—ѻ҆троч_а́т_е [children];
ѻ҆рл_ѧ̀ [eaglet]—ѻ҆рл_ѧ́т_е [eaglets, baby eagles].

b) Suffixes used to denote persons according to origin, location or religion; note that _ин_ъ drops out in the plural:

_ан[ѧн]_ин_ъ: сѵ́р_ѧн_ин_ъ [a Syrian: сѷрі́а, Syria];
хрїстї_а́н_ин_ъ [a Chistian: хрⷭ҇то́съ, Christ];
самар_ѧн_и́н_ъ [Samaritan: самарі́а, Samaria];
гражд_ан_и́н_ъ [citizen: гра́д_ъ, city].

_ец_ъ: тꙋзе́м_ец_ъ [local person, native of those parts: земл_ѧ̀, land]; combined with the suffix _ин_ъ: нѣм_ч_и́н_ъ [Teuton, German: ец permutated to ьч].

_ич_ь (masc.), _н_а (fem.)—to denote "child of"; these suffixes are added to the possessive adjectives [see §49]: цар_е́в_ич_ь, цар_е́в_на [king's son/daughter: цар_е́в_ъ, the king's];

кнѧ́ж_ич_ь, кнѧж_н_а̀[prince's son/daughter: кнѧ́ж_ь, the prince's];
крал_е́в_ич_ь, крал_е́в_на [child of a king: кра́л_ев_ъ, king's];
брата́н_ич_ь [brother's son—cf. Genesis 14:14].

These suffixes are much used in Russian patronymics.

c) To indicate persons of the female sex, nouns are generally formed from the parallel masculine forms, using the following suffixes:

_иц_а:

спꙋ́т_н_ик_ъ [travelling companion, *m.*], спꙋ́т_н_иц_а [travelling companion, *f.*];
ѹ҆ч_ен_и́к_ъ—ѹ҆ч_ен_и́ц_а [disciple, student];
ца́р_ь—цар_и́ц_а [king, queen];
врат_а́р_ь—врат_а́р_н_иц_а [gate-keeper];

_ын_ѧ (_ин_ѧ):

ра́б_ъ—раб_ы́н_ѧ [servant, handmaid];
кнѧ́з_ь—кнѧг_и́н_ѧ [prince/princess];
болѧ́р_ин_ъ—болѧ́р_ын_ѧ [boyar/boyaress];
и҆́н_ок_ъ—и҆́н_ок_ин_ѧ [monk/nun];

This suffix can also be used to denote persons of female gender according to location, origin or religion:

мѡаві́т_ѧн_ин_ъ—мѡаві́т_ѧн_ын_ѧ
[Moabite/Moabitess];
самар_ѧн_и́н_ъ—самар_ѧн_ы́н_ѧ [Samaritan];

_ы— (Thus in the nominative singular, but in the other cases this radical separates into _ов [_ъв_]: свекр_ы̀—свекр_о́в_е [mother-in-law]; Also in abstract nouns—

непло́д_ы—непло́д_ов_е [barrenness, inability to bear children];
люб_ы̀—люб_[ъ]в_ѐ [love, charity].

_ер— (in all cases except the nominative singular):

ма́т_и—ма́т_ер_е [mother];
дщ_ѝ—дщ_е́р_е [daughter].

d) The names for animals do not have their own suffixes, but for the most part use the same ones as in the case of people:

_тел_ь — пѣ́_тел_ь [rooster, from пѣ́_ти, to sing];
_иц_а — ле́в_ъ—льв_и́ц_а [lion, lioness].

§26. Suffixes used to form nouns denoting objects:

a) Nouns denoting the instrument used for an action:

_л_о —with verbal stems:

ра́_л_о [ploughshare, from ѡ҆ра́_ти, to plough];
писа́_л_о [writing instrument, from писа́_ти, to write];
би́_л_о [gong, eggbeater, from би́_ти, to beat].

b) Nouns denoting the place of some object or action, and sometimes the entity or action connected with a given place. They are formed from noun or verb stems:

_ищ_е—то́рж_ищ_е [market place, from то́рг_ъ, trade];
пожа́р_ищ_е [site of a fire, incendiary; from пожа́р_ъ, fire].

_лищ_е—свѧти́_лищ_е [sanctuary, from свѧти́_ти, to hallow, sanctify];
ѡ҆бита́_лищ_е [habitation, from ѡ҆бита́_ти, to dwell, inhabit].

-бищ-е—кла́д-бищ-е [cemetery, from кла́с-ти, to lay aside].

c) Suffixes to denote various items:
-н-ик-ъ: (from noun stems):
подсвѣ́щ-н-ик-ъ [candlestick, from свѣщ-а̀, candle].
-льник-ъ: (from verbal stems):
свѣти́-льник-ъ [lamp, from свѣти́-ти, to shine].
-н-иц-а: (from adjective stems):
боль-н-и́ц-а [hospital, from боль-н-ы́й, sick];
тем-н-и́ц-а [dungeon, from те́м-н-ый, dark].
—(from noun stems):
ри́з-н-иц-а [sacristy, from ри́з-а, robe or vestment];
жи́т-н-иц-а [granary, from жи́т-о, grain].

Nouns from a verbal stem having this suffix, can denote the place or instrument of the action:

мѷрова́р-н-иц-а [place where Holy Oil is prepared, from вари́-ти, to boil];
ме́ль-н-иц-а [(wind-)mill, from моло́-ти, to mill or grind];
кади́ль-н-иц-а [censer, thurible, from кади́-ти, to cense].

-ел-ь [-ѣл-ь]: (from verbal stems):
кꙋп-ѣ́л-ь [baptismal font, from кꙋпа́-ти, to bathe];
свир-ѣ́л-ь [reed-pipe, as in Isaiah 5:12, from свирѧ́-ти, to play a wind instrument];
-н-ѧ: (from noun stems; usually denotes the place for some activity or profession):
пова́р-н-ѧ [kitchen, place for cooking, from по́вар-ъ, cook];
пека́р-н-ѧ [bakery, from пе́кар-ь, baker].
-в-о: (from verbal stems):
пи́-в-о [beverage, from пи́-ти, to drink];
со́чи-в-о [sauce, from сочи́-ти, to give juice].

-х-ъ: (verbal stems):

смѣ́_х_ъ [laughter, from смѣѧ́_ти_сѧ, to laugh];
слꙋ́_х_ъ [hearing, thing heard, from слы́_ти, be heard of, known].

_ин_а: (noun or verb stems):

паꙋч_и́н_а [cobweb, from паꙋ́к_ъ, spider];
блево́т_ин_а [vomit, from блева́_ти, to regurgitate];
лич_и́н_а [mask, from лиц_ѐ, face, person];
ма́сл_ин_а [olive, from ма́сл_о, oil].

_ок_ъ: (from verbal stems, with both a concrete and an abstract meaning):

ѡ҆ста́н_ок_ъ [remnant, from ѡ҆ставлѧ́_ти, to leave];
сви́т_ок_ъ [scroll, from сви́_ти, to wind, roll up];
нача́т_ок_ъ [beginning, first-fruit, from нача́_ти, to begin].

_ес_: (in neuter nouns ending in _о; in all cases except the nominative/accusative singular):

тѣ́л_о—тѣл_ес_ѐ [body—of-the-body];
дре́в_о—древ_ес_ѐ [tree, wood; of-the-tree/wood].

_мѧ [_мен]: (in neuter nouns):

пле́_мѧ—пле́_мен_е [tribe];
бре́_мѧ—бре́_мен_е [burden].

_н_: (in concrete as well as abstract nouns):

ста́_н_ъ [station, position, encampment, from стоѧ́_ти, to stand];
со́_н_ъ [sleep, dream, from спа́_ти, to sleep];
рꙋ_н_о̀ [fleece; mowed grass, meadow; from рва́_ти, to tear (something out)];
стра_н_а̀ [side, district, cf. просто́р_ъ, expanse, scope, range].

§27. Abstract nouns are for the most part formed from adjectives or verbs, and only an insignificant number are from other nouns.

Abstract nouns derived from adjectives show some abstract quality, peculiarity or characteristic:

-ост_ь: мꙋдр_ост_ь [wisdom, from мꙋдр_ъ, wise];
кро́т_ост_ь [meekness, from кро́т_ок_ъ, meek];
ще́др_ост_ь [compassion, from ще́др_ъ, compassionate];
крѣ́п_ост_ь [victory, might, from крѣ́п_ок_ъ, mighty].

-от_а: наг_от_а̀ [nakedness, from на́г_ъ, naked];
добр_от_а̀ [goodness, from до́бр_ъ, good];
крас_от_а̀ [beauty, from крас_е́н_ъ, beautiful, splendid].

-ин_а: глꙋб_ин_а̀ [depth, from глꙋб_о́к_ъ, deep];
дол_и́н_а [dale, valley, from до́ль_н_ый, "of the valley, lower"];
сѣд_ин_а̀ [grayness, gray hair, from сѣ́д_ъ, gray];
и҆́ст_ин_а [truth, from и҆́ст_ый, true];
Доли́на and сѣдина̀ took on a concrete meaning.

-ї_е: весе́л_ї_е [joy, from ве́сел_ъ, joyous];
ᲂу҆се́рд_ї_е [eagerness, endearment, diligence, from ᲂу҆се́рд_н_ый, sincere];

By means of this suffix, nouns with a concrete sense are formed from substantives having a prefix:

—indicating extended area: помо́р_ї_е [sea coast], распꙋт_ї_е [cross-roads];

—denoting a thing: подно́ж_ї_е [footstool].

--ын_ѧ: горд_ы́н_ѧ [pride, from го́рд_ъ, proud];
свѧт_ы́н_ѧ [object of veneration, from свѧ́т_ъ, holy];
пꙋст_ы́н_ѧ [desert, wasteland, from пꙋст_ъ, empty, desolate (concrete meaning)].

-ств_о: лꙋка́в_ств_о [craftiness, deception, from лꙋка́в_ъ, sly, wicked, evil];
бога́т_ств_о [riches, wealth, from бога́т_ый, rich].

With this suffix, abstract nouns denoting a quality or essence are formed from substantives:

человѣ́ч_е_ств_о [humanity, from человѣ́к_ъ, man,

human being];
бж҃_е_ств_о̀ [divinity, from бг҃_ъ, God];
дѣ́в_ств_о [virginity, from дѣ́в_а, virgin];
ѻ҆те́ч_е_ств_о [fatherland, from ѻ҆те́ц_ъ, father];
ца́р_ств_о [kingdom, from ца́р_ь, king];

Some of these nouns can also take the suffix _ї_е:
ца́р_ств_ї_е [kingdom], ѻ҆те́ч_е_ств_ї_е [fatherland].

Nouns formed from verb stems express an action or a condition:

_ї_е: (with the stems of past passive participles [§§99-100]):
ѡ҆сꙋжде́н_ї_е [condemnation, from ѡ҆сꙋжде́н_ъ, condemned];
оу҆че́н_ї_е [teaching, cf. наꙋче́н_ъ, taught];
моле́н_ї_е [prayer, cf. оу҆моле́н_ъ, moved by entreaties];
распѧ́т_ї_е [crucifixion, from ра́спѧт_ъ, crucified];
жит_ї_ѐ [life, cf. ѝзжи́т_ъ, (gradually) overcome, obsolete, outlived].

_от_а [_ет_а]:
раб_о́т_а [servitude, cf. ра́б_ъ, servant, рабо́та_ти, to serve];
сꙋ_ет_а̀ [vanity, cf. сꙋети́_ти_сѧ, to strive in vain];
тѧг_от_а̀ [weight, burden, cf. тѧготи́_ти_сѧ, to be weighed down, oppressed].

_б_а: борь_б_а̀ [warfare, battle, from боро́_ти_сѧ, to battle];
слꙋж_б_а [service, from слꙋжи́_ти, to serve];
а҆́лч_б_а [hunger, from а҆лка́_ти, to be hungry];
сꙋдь_б_а̀ [destiny, from сꙋди́_ти, to deem, judge].

_еж_ъ: мѧт_е́ж_ъ [uprising, from мѧс_тѝ, to trouble, disturb];
пад_е́ж_ъ [pit, downfall, from па́да_ти, to fall].

_н_ь, _сн_ь, _зн_ь:
да́_н_ь [tribute, from да́_ти, to give];
пѣ́_сн_ь [song, from пѣ́_ти, to sing];

жи́-зн-ь [life, from жи́-ти, to live];
болѣ́-зн-ь [illness, from болѣ́-ти, to hurt, be sick];
боѧ́-зн-ь [fear, from боѧ́-ти-сѧ, to be afraid].
-тв-а: моли́-тв-а [prayer, from моли́-ти-сѧ, to pray];
жа́-тв-а [harvest, from жа́-ти, to reap];
клѧ́-тв-а [oath, curse, from клѧ́-ти, to swear].
-т-ь: вла́с-т-ь [power, from владѣ́-ти, to have sway, be master];
напа́с-т-ь [assault, trial, from напада́-ти, to attack].
-изн-а:
оу҆кор-и́зн-а [insult, dishonor, from оу҆корѧ́-ти, to reproach];
глав-и́зн-а [book, chapter, scroll with decorated top; from глав-а̀, head].

§28. Collective nouns are formed by means of the suffix -ї-є:
ка́мєн-ї-є [stony area, crag, cliff];
вє́рб-ї-є [patch of willows, willowy area];
рѣ́п-ї-є [turnips, turnip patch];
бра́т-ї-є [brethren, brothers as a group].

§29. Nouns with a diminutive or augmentative connotation:
-ин-а: год-и́н-а [time, hour, year; from го́д-ъ, in sense of "time"];
хи́ж-ин-а [hut, from хи́ж-а, older хъіз-ъ, cognate with Old English *hus*, "house"];
хра́м-ин-а [house, sometimes in a figurative sense, ="body"; from хра́м-ъ, house, temple].

§30. To make diminutives or forms of endearment, the suffix -к (or, with softening/ palatization, -ц) is used, and often preceded by є, и, о:
ѻ҆ко́н-ц-є [a little window];
ча́д-ц-є [little or dear child];
сꙋч-є́ц-ъ [little twig or shoot—term for brushes used in administering Holy Oils];

вдов-и́ц-а [a "little" or poor widow];
вѣн-о́к-ъ [a "little crown" of flowers, i.e. a wreath].

§31. The suffix -ищ-е, besides the meaning given above (§26, c), can also have a pejorative sense: Па́гꙋбное собо́рище, бг҃оме́рзкихъ лꙋка́внꙋющихъ бг҃оꙋбі́йцъ со́нмище, предста̀ хрⷭ҇тѐ тебѣ̀ (Matins of Good Friday, Ode 9—"The destructive band of evil men, hateful to Heaven, the council of the murderers of God, drew near to Thee, O Christ").

§32. The Gender of Nouns.

Nouns can be of one of three grammatical genders: masculine, feminine, and neuter.

The gender of nouns is determined: 1) by the ending, or 2) by the meaning.

1) If nouns denote inanimate objects, their gender is determined by the ending:

The endings of masculine nouns are -ъ, -ь, -й:

сто́л-ъ	[table];
ѻ҆́гн-ь	[fire];
ка́мен-ь	[stone];
кра́-й	[edge, region].

Feminine nouns end in -а, -ѧ, -ь, -ы:

рꙋк-а̀	[hand, arm];
земл-ѧ̀	[land, earth];
ве́с-ь	[village];
люб-ы̀	[love].

Neuter nouns in in -о, -е, -мѧ:

сел-ѡ̀	[plot of land, field; town, (larger) village;]
мо́р-е	[sea];
и҆́-мѧ	[name].

2) If nouns denote animate beings, their gender is according to their meaning, for example:

воево́д-а	[commander]—masculine;

жен-а̀	[woman, wife]—feminine;

The above nouns have the same inflection endings, but different genders.

Nouns denoting animate beings have (besides those indicated above in point 1) the following endings as well: masculine in -а, -ѧ, feminine in -и, neuter in -а, -ѧ. For example:

Masculines:

ра́бъ	[servant, slave];
ко́нь	[horse];
і҆ере́й	[priest];
ю҆́ноша	[young man, youth];
сꙋдїѧ̀	[judge].

Feminines:

дѣ́ва	[virgin];
рабы́нѧ	[handmaid, female servant, slave];
марїа́мь	[Mariam, Miriam, Mary];
непло́ды	[barrenness, inability to give birth];
ма́ти	[mother].

Neuter:

пле́мѧ	[tribe];
ѻ҆вча̀	[sheep];
а҆гнѧ̀	[lamb];
ча́до	[child].

Some feminine proper names are spelled with -ъ: марїа́м-ъ, є҆лїсаве́т-ъ [Elizabeth]. However, in older editions they are spelled with -ь: марїа́м-ь, є҆лїсаве́т-ь. These nouns are declined according to the 3rd declension (on the model of за́повѣдь, see §41), which shows that it is correct to spell them with the ending -ь (Luke 1:57—є҆лїсаве́ти, "Elizabeth's"; Numbers 12:4: in the Russian Bible, Маріами; in the Church Slavonic—марїа́мѣ, "unto Miriam").

On the other hand, марїа́мъ can be treated as an indeclinable word, taking its oblique cases from марі́а (compare Luke 2:19: марїа́мъ, with v. 34 of the same chapter, where we find и҆ речѐ къ марі́и—“And he said to Mary”).

Some nouns can be either masculine or feminine, depending on the sex they refer to. Nouns of this type are said to be of common gender: младе́нецъ [infant], сирота̀ [orphan].

The gender of nouns that exist only in the plural can be determined by comparing the general characteristics of their declension endings with those of other words, for example: the ending -а in the plural belongs to neuter nouns:

оу҆ста̀	[lips, mouth—neuter plural];
врата̀	[gates, gateway—neuter plural];

Feminine:

но́жницы—но́жницъ [scissors, declined like жены̀—же́нъ, women];

Masculine:

лю́дїе—люде́й [people, declined like пꙋтїѐ—пꙋте́й, paths].

The form мо́щи—моще́й [relics] is declined like за́повѣдь—за́повѣдей, which shows that it is feminine, and so on.

§33. The Declension of Nouns.

Nouns may be divided into four declensions, according to the ways they are declined.

To the first declension belong masculine nouns ending in -ъ, -ь, -й: ра́б-ъ [servant], ко́н-ь [horse], кра́-й [district, edge], as well as neuters that end in -о, -е: сел-о̀ [field, town], мо́р-е [sea].

The first declension is subdivided into *hard* and *soft* [declension-variants] on the basis of its inflection endings: the *hard* declension comprises the nouns that end in a hard letter: -ъ, -о — ра́б-ъ, сел-о̀; the *soft* declension consists of the nouns ending in a soft letter: -ь, -й, -е — ца́р-ь, кра́-й, мо́р-е.

Nouns whose stem ends in a palatal letter [the “hushing” sibilants] and ц belong to a *mixed* declension, since they have both hard and soft inflection endings (see §8, a): мꙋжъ, мꙋжа, мꙋжемъ.

§34. Models of the 1st Declension.

Singular.

Hard Declension. *Soft Declension.*

Nom.	ра́б_ъ [slave]	сел_о̀ [field]	ца́р_ь [king]	мо́р_е [sea]	кра́_й [edge]	ї҆ере́_й [priest]
Gen.	раб_а̀	сел_а̀	цар_ѧ́	мо́р_ѧ	кра́_ѧ	ї҆ере́_ѧ
Dat.	раб_ꙋ̀	сел_ꙋ̀	цар_ю̀	мо́р_ю	кра́_ю	ї҆ер_е́_ю
Acc.	раб_а̀	сел_о̀	цар_ѧ̀	мо́р_е	кра́_й	ї҆ере́_а
Instr.	раб_о́мъ	сел_о́мъ	цар_е́мъ	мо́р_емъ	кра́_емъ	ї҆ере́_емъ
Prep.	раб_ѣ̀	сел_ѣ̀	цар_ѝ	мо́р_и	кра́_и	ї҆ере́_и
Voc.	ра́б_е	сел_о̀	цар_ю̀	мо́р_е	кра́_ю	ї҆ере́_ю [_е]

Dual (=“*two, a pair of...*”).

N.A.V.	раб_а̑	сел_а̑, _ѣ̑	цар_ѧ̑	мѡ́р_ѧ, _и	кра̑_ѧ	ї҆ерє́_а
G. P.	раб_ꙋ̑	сел_ꙋ̑	цар_ю̑	мѡ́р_ю	кра̑_ю	ї҆ерє́_ю
D.Ins.	раб_о́ма	сел_о́ма	цар_е́ма	мо́р_ема	кра́_ема	ї҆ере́_ема [_ома]

Plural.

N.V.	раб_ѝ	се́л_а	цар_ѝ [ца́р_їе]	мор_ѧ̀	кра̑_и	ї҆ере́_є
Gen.	раб_ѡ́въ[ра̑б_ъ]	се́л_ъ	цар_е́й	мор_е́й	кра_є́въ	ї҆ерє́_й
Dat.	раб_ѡ́мъ	сел_ѡ́мъ	цар_є́мъ	мор_є́мъ	кра_є́мъ	ї҆ере́_ємъ, _ѡмъ]
Acc.	раб_ы̀ [_ѡ́въ]	се́л_а	цар_ѝ[_е́й]	мор_ѧ̀	кра̑_и	ї҆ере́_и
Instr.	раб_ы̀	се́л_ы	цар_ѝ [_ьмѝ]	мѡ́р_и	кра̑_и	ї҆ерє́_и
Prep.	раб_ѣ́хъ	се́л_ѣхъ	цар_е́хъ	мор_ѧ́хъ	кра́_ехъ	ї҆ере́_ехъ

Singular:

Hard, ending in Guttural: *Mixed:* *Soft, ending in _їе:*

Nom.	дꙋ́х_ъ [spirit]	ѻ҆́трок_ъ [boy]	мꙋ́ж_ъ [man]	зна́менї_е [sign]
Gen.	дꙋ́х_а	ѻ҆́трок_а	мꙋ́ж_а	зна́менї_ѧ
Dat.	дꙋ́х_ꙋ	ѻ҆́трок_ꙋ	мꙋ́ж_ꙋ	зна́менї_ю
Acc.	дꙋ́х_ъ [_а]	ѻ҆́трок_а	мꙋ́ж_а	зна́менї_е
Instr.	дꙋ́х_омъ	ѻ҆́трок_омъ	мꙋ́ж_емъ	зна́менї_емъ
Prep.	дꙋ́с_ѣ	ѻ҆́троц_ѣ	мꙋ́ж_и	зна́менї_и

Voc.	дꙋш_е	ѻ҆́троч_е	мꙋж_ꙋ	зна́менї_е

Dual.

N.A.V.	дꙋх-а	ѻ҆́трѡк_а	мꙋж_а	зна́мєнї_ѧ
G. P.	дꙋх-ꙋ	ѻ҆́трѡк_ꙋ	мꙋж_ꙋ	зна́мєнї_ю
D. I.	дꙋх_ома	ѻ҆́трок_ома	мꙋж_ема	зна́менї_ема

Plural:

N. V.	дꙋс_и	ѻ҆́троц_ы1)	мꙋж_и [_їе]	зна́мєнї_ѧ
Gen.	дꙋх_ѡ́въ	ѻ҆́трок_ѡ́въ	мꙋж_е́й	зна́менї_й
Dat.	дꙋх_ѡ́мъ	ѻ҆́трок_ѡ́мъ	мꙋж_є́мъ	зна́менї_ємъ
Acc.	дꙋх_и2)	ѻ҆́трок_и	мꙋж_ы3)	зна́мєнї_ѧ
Instr.	дꙋх_и	ѻ҆́трок_и	мꙋж_ы	зна́мєнї_и
				or: зна́мен_[ь]_ми
Prep.	дꙋс_ѣхъ	ѻ҆́троц_ѣхъ	мꙋж_а́хъ	зна́менї_ихъ

When guttural consonants are followed by soft vowels, they are modified according to the following scheme:

г + и, ѣ > з	г + е > ж	_бг҃ъ	_бз҃ѣ	_бо́зи	_бж҃е
к " > ц	к " > ч	_ѻ҆́трокъ	_ѻ҆́троцѣ	_ѻ҆́троцы[и]	_ѻ҆́троче
х " > с	х" > ш	_дꙋхъ	_дꙋсѣ	_дꙋси	_дꙋше

§35. Notes on the Cases.

1) The accusative singular of animate nouns is usually the same as the genitive (§22), but there are also cases where it is the same as the nominative: Прїими́те дх҃ъ ст҃ъ (John 20:22—"Receive ye the Holy Ghost"); Всади̑ мꙋжа на ко́нь (IV Kings 9:17—"Set a man on a horse"). In the plural, the accusative of animate nouns usually is the

---

1) In Old Church Slavonic: отроц_и, see §8, c, *d*).

2) In Old Church Slavonic: доух_ъı [ы], see §8, *d*).

3) _ы is used after palatals ("hushing" sibilants) only to distinguish one case from another (§8, a).

same as the nominative, but it may also be the same as the genitive: **и҆ вы́шлите всѣ́хъ рабѡ́въ гд҇нихъ** (IV Kings 10:23—"And send forth all the servants of the Lord").

2) In the prepositional singular of the soft declension, the ending **-ѣ** is sometimes found: **и҆ сы́нове сїѡ́ни возра́дꙋютсѧ ѡ҆ царѣ̀ своє́мъ** (Ps. 149:2—"And let the children of Sion exult in their King"); in nouns whose stem ends in a palatal, **-ѣ** may also occur: **въ мꙋжѣ** (Acts 17:31; 25:5—"by the man..."); nouns whose stem ends in **-ц** may have **-ѣ** or **-ы**: **въ се́рдцы своє́мъ** (Matth. 5:28— "in his heart").

3) In the nominative plural, the ending **-ы** may be met with in place of **-и**: **да ка́менїє сїѐ хлѣ́бы бꙋ́дꙋтъ** (Matth. 4:3—"let these stones become bread"); **хлѣ́бы ѡ҆скꙋдѣ́ша** (I Kings [Samuel] 9:7—"the bread is spent").

4) The instrumental plural, besides the usual ending **-ы**, **-и** (**рабы̀, царѝ**) may also have the very common ending **-[ь]мѝ**: **сынмѝ, царьмѝ,** but not all nouns can take this ending. Sometimes, no doubt under the influence of Russian, an ending **-ами** is also found: e.g. **грѣха́ми** (Isaiah 14:21 —"for sins"); **скорпїо́нами** (III Kings 12:11—"with scorpions"); **ѻ҆рꙋ́жїѧми бо вѣ́ры** (Tropar for July 8—"for, by the weapons of faith...").

5) In the prepositional case (under Russian influence) the endings **-ахъ**, **-ѧхъ** are to be met with: **въ слѣда́хъ же бѣ́зны ходи́лъ ли є҆сѝ;** (Job 38:16—"Hast thou walked in the tracks of the deep?"); neuter nouns in particular tend to form this ending: **въ сердца́хъ** (Eccles. 9:3—"in the hearts"); **въ предста́тельствахъ** (Tropar of the Dormition of the Theotokos—"by [thy] intercessions"), while, in the neuter nouns of the *soft* declension, **-ѧхъ** seems to have displaced the normal ending **-єхъ** entirely: **то́й на морѧ́хъ ѡ҆снова́лъ ю҆̀ є҆́сть** (Ps. 23:2—"He hath founded it upon the seas"); **возра́дꙋютсѧ на ло́жахъ свои́хъ** (Prokeimenon—"[The Saints] shall rejoice upon their beds"); **въ по́лѧхъ дꙋбра́вы** (Ps. 131:6—"in the fields of the wood").

6) The word гдⷭ҇ь [the Lord] is declined according to the hard declension in the oblique cases of the singular; the vocative case has the ending -и: гдⷭ҇и [O Lord]; in the plural, it is declined according to the soft declension.

A Note on the Neuter Dual.

Neuter nouns (of the 1st and 4th declensions, see §34 above) in the dual number had, in Old Church Slavonic, endings according to the feminine forms in the nominative and accusative cases: -ѣ, -и.

In New Church Slavonic (since the 17th century), the practice has become established of writing the dual number of neuter nouns with endings on the pattern of masculine forms also: -а, -ѧ. Nouns that denote the paired parts of the body, for the most part, kept their ancient endings, i.e like those of the feminine. For example, *with feminine-like endings:* на ра̑мѣ своѝ (Luke 15:5—"[he layeth it] on his shoulders"); на ѻ҆́бѣ ра̑мѣ своѝ (Gen. 9:23—"upon both their shoulders"); на плещѝ є҆ѧ̀ (Gen. 21:14—"putting it on her shoulder"); кто̀ да́стъ мнѣ̀ крилѣ̑, ꙗ҆́кѡ голꙋби̑нѣ (Ps. 54:7— "Who will give me wings like a dove's?"); да бꙋ́дꙋтъ ᲂу҆́ши твоѝ внє́млющѣ гла́сꙋ... (Ps. 129:2— "Let thine ears be attentive to the voice [of my supplication]"); ꙗ҆́кѡ ви́дѣстѣ ѻ҆́чи моѝ (Luke 2:30-31—"For mine eyes have seen..."); двѣ̀ ѻ҆́цѣ и҆мꙋ́щꙋ (Matth. 18:9—"having two eyes"). *With masculine-like endings:* два̀ кѡльца̀ зла̑та (Exodus 3627 [Septuagint version]—"two golden rings"); на ѻ҆́ба ра́мена (Ex. 36:27ff. [in a section of the Septuagint without numbered verses]—"on both shoulders"); да́ны̀ бы́ша женѣ̀ два̀ крила̀ (Rev. 12:14—"And to the woman were given two wings"); за два̀ ѻ҆́ка моѧ̑ (Judges 16:28—"for my two eyes"). With the numerals два̀, ѻ҆́ба the endings are usually of the masculine type.

When neuter nouns have masculine-type endings in the dual, the form they take coincides with the plural. The dual number may be evidenced by the numerals два̀ [two], ѻ҆́ба [both]; by a verb in the dual number; and, it would appear, the position of the accent, for example: кѡлѣ̑на моѧ̑ и҆знемого́ста (Ps. 108:24—"my knees are weakened"); на чре́сла своѧ̑ (Gen. 37:34—"[sackcloth] upon his loins"); и҆ стєгнѐ чре́сла своѧ̑ (III Kings 18:46—"and he girt up his loins"); чресла̀ ва̑ша препоѧ̑сана (Ex. 12:11—"your loins girded"); чресла̀ ва̑ша (Luke 12:35—"[Let] your loins [be girded about]"). The examples with the word *чресла* show a distinction by means of the accent: in the first two examples, as can be seen, the number is dual, since *чресла* [loins] refers to one person. In the last two, we have the plural number, since many persons are had in mind—“ва̂ша” [“your”—plural].

§36. Orthographical Peculiarities of the Cases.

In the case endings of the dual and plural, in order to set them apart from like-sounding forms of the singular, ѡ is written in place of о in the word-stems or inflections, є in place of е, and where these vowels are not present, then the circumflex accent (̂) is used; for example, рабо́мъ is the instrumental singular [“by a servant”], while рабѡ́мъ is the dative plural [“to the servants”]; царе́мъ [“by the king”] is the instrumental singular, while царє́мъ [“to the kings”] is the dative plural; ра́бъ is the nominative singular [a/the servant], while ра̂бъ [of the servants] is the genitive plural.

If a word contains both о and е, preference is usually given to ѡ, though much depends on the copyist, who can pick either ѡ, є or the circumflex (̂) depending on which symbol is the most convenient to use.

In the genitive plural endings -ѡвъ and -євъ, and in the dative plural endings -ѡмъ and -ємъ, the letters ѡ and є must be written.

In words whose root ends in a palatal [“hushing” sibilant], in order to set apart the cases of the dual and plural, -ы is written in place of и: in the plural, -ы is usually written in the accusative and instrumental cases, and while this is met with in the nominative and vocative, more common in these cases is the use of the circumflex accent (̂), ѡ or є: мꙋжи [men] is the nominative and vocative form, while мꙋжы is the spelling of the accusative and instrumental.

The spelling rules are followed in all other declinable parts of speech.

§ 37. Peculiarities of the 1st Declension.

I. In the Sigular.

1) The dative case, instead of having the usual endings -ꙋ and -ю, may in some words have the endings -ови, -еви: сы́нови [to the son], царе́ви [to the king].

Proper names and foreign words in particular tend towards this form of the dative; and they are more likely to have the hard ending -ови, even when they belong to the soft declension: петро́ви [to Peter], мѡѷсе́ови [to Moses], а҆рхїере́ови [to the high priest].

2) Some nouns of the primary [prototypical, non-derived] class have the following:

In the genitive singular, the ending -ꙋ: ѿ до́мꙋ рабо́ты (Exodus 20:2—"from the house of servitude"); съ ѻ҆́нагѡ по́лꙋ і҆ѻрда́на (Matth. 4:25—"from the far [*lit.* yon] side of the Jordan"); мꙋ́жеска по́лꙋ (Luke 2:23—"of the male sex"); до ни́зꙋ (Mark 15:38—"to the bottom").

They also take the ending -ꙋ in the prepositional case, when it denotes location: въ домꙋ ѻ҆ц҃а̀ моегѡ̀ (John 14:2—"in My Father's house"); ста̀ верхꙋ (Matth. 2:9—"it... stood over...").

3) Masculine nouns of foreign origin with the ending -ей, and neuters with the ending -їе, have the ending -а in the genitive singular: а҆рхїере́а [of the hierarch, high priest], є҆ѵ҃лі́а [of the Gospel].

4) Words with the ending -ъ, -їй in the nominative singular, take the ending -е in the vocative: ѻ҆́тче [O father], сла́вїе [O nightingale]; those whose nominative ends in -ей can have either -е or -ю in the vocative: фарїсе́е (Matth. 23:26—"thou Pharisee"); а҆рхїере́ю (Jan. 30, Doxasticon at the Litiya—"O hierarch"); those that end in ь, have -ю in the vocative: царю̀ [O king]; those with a palatal followed by -ъ, -ь, have -ꙋ in the vocative: мꙋ́жъ—мꙋ́жꙋ, вра́чь—врачꙋ̀ [O physician].

II. In the Plural.

5) Some words have -ове, -еве as a nominative plural ending: вра́чеве [physicians], сы́нове [sons].

6) In nouns denoting a calling or position and having the ending -ей, the nominative plural has the ending -є, and in the case of nouns that end in -рь, the plural takes the ending -їе: фарїсе́й—фарїсе́є [Pharisee, Pharisees], па́стырь—па́стырїе [pastor, pastors].

7) Nouns denoting the performer of an action, and having the ending -тель, may end in either -є or -їе in the nominative plural: преда́телє (Acts 7:52—"betrayers"); свидѣ́телїе (Acts 7:58 —"witnesses").

8) Nouns signifying the names of tribes or peoples and ending in -нинъ, form their nominative plural by replacing this ending with -е: галїлеа́нинъ [a Galilean], галїлеа́не [Galileans].

9) In the genitive and dative, and less often in the prepositional case, some words have a suffix inserted: -ов- in the hard declension and -ев- in the soft: сынѡ́въ [of sons], сыновѡ́мъ [unto the sons], ѡ҆ сыновѣ́хъ [concerning the sons].

10) The dative case of foreign nouns ending in -ей has not only the form -ємъ, but -ѡмъ as well: а҆рхїере́ємъ [to the high priests], і҆ꙋде́ѡмъ [to the Jews, Judæans].

11) Neuter nouns ending in -ище may have -ахъ, -ихъ, or -ехъ in the prepositional plural: на собо́рищахъ (Matth. 10:17—"in the congregations"); при и҆схо́дищихъ (Ps. 1:3—"by the sources [of waters]"); на со́нмищехъ (Luke 11:43—"in the synagogues").

12) The word бра́тъ [brother] is declined in the plural as follows:

Nom.	бра́тїѧ	Acc.	бра́тїй
Gen.	бра́тїй	Inst.	бра́тїѧми
Dat.	бра́тїѧмъ	Prep.	ѡ҆ бра́тїѧхъ

Note: Instead of the forms of the plural, the collective formбра́тїѧ (genitive бра́тїй, vocative бра́тїе) is more often used: бра́тїе моѧ̀, не клени́тесѧ... (James 5:12—"My brethren, swear not..."). In view of the fact that when collective nouns are used, the predicate [verb] is usually in the plural, and the collective formбра́тїѧ is the same as the бра́тїѧ which is the nominative plural [ofбра́тъ], it is often hard to tell when this word is used as a collective noun, and when it is used as a plural: и҆ ѡ҆блобыза́въ всю̀ бра́тїю свою̀, пла́касѧ над̾ ни́ми: и҆ по си́хъ глаго́лаша къ немꙋ̀ бра́тїѧ є҆гѡ̀ (Gen. 45:15—"Moreover he [Joseph] kiseed all his brethren, and wept upon them: and after that his brethren talked with him"). In thefollowing two examples, a distinction is made by the possessive adjective: прїидо́ша бра́тїѧ і҆ѡ́сифова (Gen. 45:16—"Joseph's brethren are come"); и҆ и҆до́ша же бра́тїѧ і҆ѡ́сифовы де́сѧть (Gen. 42:3—"And Joseph's ten brethren went..."): here we see the collective form in the first example, but the plural in the second.

13) Nouns taken from the Hebrew—а҆дѡнаі̀ [Adonai, "Lord", used as a substitute for the Hebrew radicals sometimes rendered as "Jehovah"], є҆лѡі̀ [Eloi, "my God"], саддаі̀ [Shaddai, "the Mighty"], равві̀ [Rabbi, "master, teacher"] &c. are not declined at all; sometimes, too, the name і҆и҃съ [Jesus] is undeclined, when it stands together with хрⷭ҇то́съ [Christ]: і҆и҃съ хрⷭ҇то́мъ [Gal. 1:1—"By Jesus Christ"].

Note: Sometimes these words may have declension endings: рꙋка̀ а҆дѡнаѧ̀ гⷭ҇да (Ezek. 8:1—"The hand of the Lord God"); ѽ лю́тѣ мнѣ̀, а҆дѡнаю̀ гⷭ҇ди (Ezek. 9:8—"Ah, woe is me, O Lord God").

14) The word ко́рмчїй [helmsman, pilot] in New Church Slavonic is a noun declined on the model of і҆ере́й, сла́вїй: ко́рмчїю всемꙋ́дрꙋ (Octoechos T. 4, Sunday Canon to the Trinity, Ode 5—"to the All-Wise Shipmaster"). In Old Slavonic, it had the form кормчии and was declined on the pattern of feminine nouns ending in -а, -ѧ: землѧ̀, hence, as a survival, the form seen in ко́рмчїю ро́ждшаѧ гⷭ҇да (Supplicatory Canon to the Theotokos, Ode 4—"O thou who didst bear the Lord, the Pilot").

§38. A General Note on the 1st Declension.

The reason the first declension has such a variety of different forms is that it has absorbed nouns that once belonged to other declensions. This took place in the earliest times. It was for the most part masculine and neuter nouns with an **o**-stem that formed the mainstay of the 1st declension. This thematic vowel, as a result of weakening and softening, gave rise to the following vowels

o — ŏ = ъ.

jo (є) — jь (= ь), but after vowels — ь (jь) = й.

о — мѣ́сто [place];

jo = є — мо́рє [sea];
ŏ = ъ — бо́гъ [god, deity];
jь = ь — во́ждь [leader];
jь = й — кра́й [edge, region].

To this declension consisting of o-stem nouns, other nouns were added whose stem-vowel was a short *u*: ŭ = ъ: сы́нъ [son; compare the Old English **sunu**, son], до́мъ [house, home; cf. Latin **domu-s**], which used to have their own declension; and then to these there was further added a class of masculine nouns which had a short *i* as a stem-vowel: ĭ = ь: го́сть [guest], госпо́дь [lord].

Although they had taken on the declension endings of the **o**-stem nouns, the ŭ-stem and ĭ-stem nouns nevertheless contributed peculiarities of their own. Characteristic of the ŭ-stem nouns are these endings: -ꙋ in the genitive and prepositional singular: въ домꙋ̀ [in the house]; the dative singular ending -ови, -єви; the nominative plural in -овє; the genitive plural ending -ѡвъ; the insturmental plural -[ь]ми: сы́нми [by sons].

Peculiarities of the i-stem nouns are the nominative plural ending -їє: госпо́дїє [lords]; the instrumental plural -ьми: госпо́дьми [by the lords], and the vocative singular ending -и in the word го́споди [O Lord].

These peculiarities were taken on by analogy by many nouns of other stems, which had gone into the 1st declension; although the tendency toward them is found mostly in nouns to which they are proper: thus o-stem nouns often have the endings -ови, -єви on the model of the u-stems: ми́р-ови [unto peace], со́тник-ови [to the centurion], мꙋ́ж-єви [to the man], вра́ч-єви [to the physician], and so on.

§39. The 2nd Declension.

The 2nd declension includes nouns of both masculine and feminine gender that end in -а, -ѧ: жєна̀ [woman], воєво́да [commander], землѧ̀ [land, earth], сꙋдїѧ̀ [judge].

Models of the 2nd Declension.

Singular.

	Hard Declension.		Soft Declension.		Mixed Declension.
Nom.	жен_а̀	рꙋк_а̀	земл_ѧ̀	сꙋдї_ѧ̀	ю҆́нош_а
Gen.	жен_ы̀	рꙋк_ѝ	земл_ѝ	сꙋдї_ѝ	ю҆́нош_и
Dat.	жен_ѣ̀	рꙋц_ѣ̀	земл_ѝ	сꙋдї_ѝ	ю҆́нош_и [ѣ][4]

	Hard Declension.		Soft Declension.		Mixed Declension.
Acc.	жен_ꙋ̀	рꙋк_ꙋ	зе́мл_ю	сꙋдї_ю̀	ю҆́нош_ꙋ
Instr.	жен_о́ю	рꙋк_о́ю	земл_е́ю	сꙋдї_е́ю	ю҆́нош_ею
Prep.	жен_ѣ̀	рꙋц_ѣ̀	земл_ѝ	сꙋдї_ѝ	ю҆́нош_и
Voc.	же́н_о	рꙋк_о̀	земл_ѐ	сꙋдї_ѐ	ю҆́нош_е

Dual Number.

N.A.V.	жєн_ѣ̀	рꙋц_ѣ	зємл_ѝ	сꙋдї_и̑	ю҆́нѡш_и
G. Р.	жєн_ꙋ̀	рꙋк_ꙋ̀	зє́мл_ю	сꙋдї_ю̑	ю҆́нѡш_ꙋ
D. I.	жен_а́ма	рꙋк_а́ма	зе́мл_ѧма	сꙋдї_ѧма	ю҆́ношама

Рlural.

N. V.	жєн_ы̀	рꙋк_ѝ[5]	зе́мл_и	сꙋдї_и̑	ю҆́нѡш_и
Gen.	же́н_ъ	рꙋ́к_ъ	земе́л_ь	сꙋдї_й[_е́й	ю҆́нош_ъ
Dat.	жен_а́мъ	рꙋк_а́мъ	земл_ѧ́мъ	сꙋдї_ѧ́мъ	ю҆́нош_амъ

---

[4] Under the influence of Russian, _ѣ may be found after palatals in place of _и: ю҆́ношѣ (II Mac- cabees 7:25—"[to give counsel] unto the young man").

[5] There is no softening, since _ы used to be written here (See §8, d).

Acc.	жєн_ы̀	рꙋ́к_и	зє́мл_и	сꙋдї_и̑ [_є́й]	ю҆́нош_ы[6] [_ъ]
Instr.	жен_а́ми	рꙋк_а́ми	земл_ѧ́ми	сꙋдї_ѧми	ю҆́нош_ами
Prep.	жен_а́хъ	рꙋк_а́хъ	земл_ѧ́хъ	сꙋдї_ѧ́хъ	ю҆́нош_ахъ

§40. Peculiarities of the 2nd Declension.

1) Masculine nouns that end in _їа take the ending _емъ in the instrumental singular: и҆са́їемъ [by Isaias, Isaiah], і҆еремі́емъ [by Jeremias/Jeremiah].

2) Nouns whose stem ends in a palatal ["hushing" sibilant] may sometimes have, alongside of the usual form of the accusative plural, the ancient form as well: thus мре́жи [nets] in Mark 1:16, 18, but мре́жѧ, the ancient form, in Mark 1:19; дꙋ́шы ва́шѧ [your souls], but in some editions дꙋшѧ̀ ва́шѧ (Luke 21:19—"[possess ye] your souls").

Nouns ending in _ѧ after a vowel (вы́ѧ, neck; мо́лнїѧ, lightning; ѕмїѧ̀, viper; and others) have kept the ancient forms of the nominative and accusative plural: ѕмїѧ̑ во́змꙋтъ (Mark 16:18—"they shall take up serpents"); лꙋчеза̑рнаѧ твоѧ̑ мѡ́лнїѧ (Sunday Mesonycticon, Trinitarian doxologies—"Thy resplendent lightnings"); своѧ̑ же покори́ша вы̑ѧ (Vespers, in the Prayer of Bowed Heads—"they have humbled [bowed] their necks"); but стрꙋѧ̀ [stream, flow, current], plural стрꙋи̑ (compare the Old Slavonic forms: singular выꙗ, молнїꙗ, змїꙗ, and the nominative and accusative plural: выѩ, молнїѩ, змїѩ).

3) Before ѣ in the dative and prepositional singular, and in the nominative, accusative and vocative dual, the softening of gutturals occurs (see §34).

4) The accusative plural of animate nouns is usually the same as the nominative, but it may also coincide with the genitive: ѿпꙋсти́ла є҆сѝ ѻ҆трокови́цъ (Daniel 13:21—"thou didst send away the maids").

---

[6] After palatals, _ы is written only to distinguish one case from another.

§41. The 3rd Declension.

The 3rd declension consists of nouns, for the most part feminine, and only a few masculine, that end in **-ь**: **болѣ́знь** [disease, f.], **ми́лость** [mercy, f.], **мꙋ́дрость** [wisdom, f.]; of the masculine gender are **горта́нь** [larynx, palate, throat], **пꙋ́ть** [path, way].

At a very early time, numerous masculine nouns that had belonged to the 3rd declension passed over into the 1st declension (for example, **го́лꙋбь** [dove, pigeon], **та́ть** [thief], **госпо́дь** [lord], **го́сть** [guest] and many others.

The 3rd declension also includes several words declined only in the plural: **гꙋ́сли** [cithara, a stringed instrument], **ꙗ҆́сли** [manger, crib, creche], **пе́рси** [chest], **мо́щи** [relics], **лю́дїе** [people], and others. **Госпо́дїе** [lords], in the plural, retains the endings of the 3rd declension.

Model Nouns of the 3rd Declension.

Singular.

	Feminine	Masculine.
Nom.	за́повѣд-ь [commandment]	пꙋ́т-ь [path]
Gen.	за́повѣд-и	пꙋт-ѝ
Dat.	за́повѣд-и	пꙋт-ѝ
Acc.	за́повѣд-ь	пꙋ́т-ь
Instr.	за́повѣд-їю	пꙋт-е́мъ
Prep.	за́повѣд-и	пꙋт-ѝ
Voc.	за́повѣд-е	пꙋ́т-ь [-и]

Dual.

N.A.V.	за́пѡвѣд-и	пꙋт-и҄
G., P.	за́пѡвѣд-їю	пꙋт-їю҄
D., I.	за́повѣд-ема [-ьма]	пꙋт-ьма̀

Plural.

N., V.	за́пѡвѣд-и	пꙋт-и҄
Gen.	за́повѣд-ей	пꙋт-і́й [-е́й]
Dat.	за́повѣд-емъ	пꙋт-є́мъ

Acc.	за́пѡвѣд_и	пꙋт_и̑
Instr.	за́повѣд_ьми	пꙋт_ьмѝ
Prep.	за́повѣд_єхъ	пꙋт_є́хъ

§42. The 4th Declension.

The 4th declension consists of masculine, feminine and neuter nouns whose stem is longer in the oblique cases than it is in the nominative. A characteristic peculiarity of this declension is the ending _є in the genitive singular.

The endings of the nominative, and of the stem in the other cases:

Neuter nouns:

_ѧ — _єн: и҆́м_ѧ, и҆́м_єн_є [name]; плє́м_ѧ, плє́м_єн_є [tribe];
_ѧ [а]—ѧт [ат]: Ѻ҆троч_а̀, Ѻ҆троч_а́т_є [boy]; Ѻ҆сл_ѧ̀, Ѻ҆сл_ѧ́т_є [ass];
_о—єс: нє́б_о, нєб_єс_ѐ [sky, heaven]; чꙋ́д_о, чꙋ́д_єс_ѐ [miracle];

Feminine nouns:

_и — єр: ма́т_и, ма́т_єр_є [mother]; дщ_ѝ, дщ_є́р_є [daughter];
_ы—ов [ъв]: свєкр_ы̀, свєкр_о́в_є [mother-in-law]; люб_ы̀, люб_в_ѐ [love].

Masculine nouns:

_ь [ы] — єн: ка́м_єн_ь (from ка́м_ы—ка́м_єн_є, [rock, stone]); дє́н_ь —дн_ѐ [day], ко́рєн_ь—ко́рєн_є [root] (no change in stem).

This difference between the stems of the nominative and oblique cases came about as follows:

1) In neuter nouns inding in мѧ: he final _ѧ *(yus maly)* resolved itself into _єн_ before the inflection endings of the oblique cases (see §2, 10): и҆́м_ѧ — и҆́м_єн_є.

2) In feminine nouns ending in _ы, the final _ы resolved itself into _ов_ [ъв] before the case endings: люб_ы̀—люб_в_ѐ—люб_о́в_ь (see §10, III-2).

3) In masculine nouns inding in _ь (where the stem ends in _мєн_): these nouns originally had the ending _ы: ка́м_ы [rock], пла́м_ы [flame], sometimes adding a suffix _к_ъ: ка́мыкъ [1]).

The final _ы of these nouns had a nasalized pronunciation. Before the endings, the _ы resolved itself into _єн_. In New Church Slavonic, the nominative of these nouns is used only with the _єн_ and the inflection _ь: ка́мєнь, пла́мєнь, крємє́нь [flint], рємє́нь [strap].

4) In the nominative singular of the following nouns, there has been an abbreviation of the stem. Neuter nouns ending in _о: нє́бо — нєбєсѐ: here the с of the stem has disappeared, and the є was replaced by о. Neuter nouns ending in _ѧт: ѻ҆рлѧ̀ — ѻ҆рл_ѧ́т_є [eaglet]: т has been dropped from the stem. Something similar is to be seen in Greek neuter nouns: πνεῦμα—πνεύματ-ος [spirit]. In feminine nouns ending in _и: ма́ти — ма́т_єр_є, р has been dropped from the stem, while є has been replaced by и (in other languages this root is the same: Latin *mater*, German *Mutter*, Greek μήτηρ, Doric μάτηρ).

The nouns стєпє́нь [degree, step], ко́рєнь [root], дє́нь [day] have not undergone stem changes.

---

[1]) These old forms can still be met with: ѡ҆дождѝ ка́мыкъ горѧ́щь (Luke 17:29—"It rained fire and brimstone"); камы́къ тьмы̀ (Job 28:3—"the stones of darkness"); разсы́пашасѧ камы́цы (Lam. 4:1—"the stones are poured out"); камы́кѡвъ ѻ҆́гнєнныхъ (Ezek. 28:16—"of the stones of fire"); ꙗ҆́кѡ ѻ҆́гнь пла́мы (Lam. 2:3—"like a flaming fire").

§43. Models of the 4th Declension.

Neuter nouns.

Singular.

Nom., Voc.	и҆́мѧ [name]	ѻ҆трочà [boy]	не́бо [heaven, sky]
Gen.	и҆́мен_е	ѻ҆троча́т_е	небес_è
Dat.	и҆́мен_и	ѻ҆троча́т_и	небес_ѝ
Acc.	и҆́мѧ	ѻ҆трочà	не́бо
Instr.	и҆́мен_емъ	ѻ҆троча́т_емъ	небес_е́мъ
Prep.	и҆́мен_и	ѻ҆троча́т_и	небес_ѝ

Dual.

N., A., V.	и҆́мєн_и	ѻ҆трѡча́т_и	небєс_ѝ
Gen., Prep.	и҆мен_ꙋ	ѻ҆троча́т_ꙋ	небес_ꙋ
Dat., Instr.	и҆мен_е́ма [_ама]	ѻ҆троча́т_ема [_ама]	небес_е́ма

Plural.

Nom., Voc.	и҆мен_à	ѻ҆троча́т_а	небес_à
Gen.	и҆ме́н_ъ	ѻ҆троча́т_ъ	небе́с_ъ
Dat.	и҆́мен_ємъ [_ѡмъ]	ѻ҆троча́т_ємъ[_ѡмъ]	небес_є́мъ
Acc.	и҆мен_à	ѻ҆троча́т_а	небес_à
Instr.	и҆мен_ы̀	ѻ҆троча́т_ы	небес_ы̀
Prep.	и҆́мен_ѣхъ	ѻ҆троча́т_ѣхъ	небес_ѣ́хъ

Masculine nouns.

Singular.

Nom., Voc.	степе́н_ь [degree]	де́н_ь [day]	ка́мен_ь [stone]
Gen.	степе́н_е	дн_è	ка́мен_е
Dat.	степе́н_и	дн_ѝ, дн_е́ви	ка́мен_и
Acc.	степе́н_ь	де́н_ь	ка́мен_ь
Instr.	степе́н_емъ	дн_е́мъ	ка́мен_емъ
Prep.	степе́н_и	дн_ѝ	ка́мен_и

Dual.

N., A., V.	степє́н_и	дн_и̑	ка́мєн_и
Gen., Prep.	степе́н_ꙋ	дн_і́ю, дн_ю̀	ка́мен_ꙋ
Dat., Instr.	степе́н_ема	ден_ьма̀	ка́мен_ьма[_ема]

Plural.

Nom., Voc.	степє́н_и	дн_і́е, дн_и̑	ка́мєн_и [_їѧ]
Gen.	степе́н_ей [_їй]	дн_і́й [_е́й]	ка́мен_їй
Dat.	степе́н_ємъ	дн_є́мъ	ка́мен_ємъ
Acc.	степє́н_и	дн_и̑	ка́мєн_и
Instr.	степе́н_ьми	де́н_ьми	ка́мен_ьми
Prep.	степе́н_ехъ	дн_е́хъ	ка́мен_ехъ

Feminine nouns.

Singular.

Nom., Voc.	ма́ти [mother]	свекры̀ [mother-in-law]	це́рковь [church; ancient form: церкы]
Gen.	ма́тер_е	свекро́в_е	це́ркв_е
Dat.	ма́тер_и	свекро́в_и	це́ркв_и
Acc.	ма́тер_ь	свекро́в_ь	це́рков_ь
Instr.	ма́тер_їю	свекро́в_їю	це́рков_їю
Prep.	ма́тер_и	свекро́в_и	це́ркв_и

Dual.

N., A., V.	ма́тєр_и	свекрѡ́в_и	цє́ркв_и
Gen., Prep.	ма́тєр_їю	свекрѡ́в_їю	цє́рков_їю
Dat., Instr.	ма́тер_ема	свекро́в_ама	це́ркв_ама

Plural.

Nom., Voc.	ма́тєр_и	свекрѡ́в_и	цє́ркв_и
Gen.	ма́тер_їй [_ей]	свекро́в_ей	церкв_е́й
Dat.	ма́тер_емъ	свекро́в_амъ	це́ркв_амъ
Acc.	ма́тер_ей [_и]	свекро́в_ей [_и]	цє́ркв_и
Instr.	ма́тер_ьми	свекро́в_ами	це́ркв_ами
Prep.	ма́тер_ехъ	свекро́в_ахъ	це́ркв_ахъ
Voc.			це́ркв_е (Palm Sunday Vespers, at the Aposticha).

Notes on the Cases.

In place of the plural forms of ка́мень, very often the collective form of this word is used: да ка́менїе сїѐ хлѣ́бы бꙋдꙋтъ (Matth. 4:3—"that these stones be made bread"); ка́менїемъ побива́хꙋ стефа́на (Acts 7:59—"And they stoned Stephen").

The plural form is also used, although less often: ка́мєнїѧ (IV Kings, 19:18); ка́менїй (III Kings, 18:31); ка́меньми (II Cor. 11:25); на ка́менїѧхъ (Jeremiah 14:6—"upon the rocks"); на ка́менехъ (Jer. 18:3—"[making a vessel] on the stones").

Note: The plural forms ка́мєнїѧ, на ка́менїѧхъ, are, it would seem, inter-related with the collective form ка́менїе.

There sometimes occur forms of ка́мень that are declined according to the 1st declension: къ ка́меню реммѡ́ню (Judges 20:47—"[they fled] to the rock of Remmon"); ка́меню вѣ́ры (June 29, at the Litiya—"Thou rock of faith"); церко́внаго ка́менѧ (June 29, Sedalen at Matins—"the Church's rock").

Neuter nouns in the prepositional plural have the spelling -ѣхъ: ѡ҆ вре́менѣхъ ("concerning the times"), ѡ҆ ѻ҆слѧ́тѣхъ ("about the asses"), на небесѣ́хъ ("in heaven").

The nouns свекры̀ and це́рковь, in the endings of the dative, instrumental and orepositional plura, as well as the dative and instrumental dual, have the vowel а: -ама, -амъ, -ами, -ахъ.

§44. Peculiarities of the 4th Declension.

The nouns ѻ҆́ко [eye] and ѹ҆́хо [ear] are declined in the singular and plural on the pattern of нє́бо, but in the dual they are declined without the suffix -єс:

Nom., Acc., Voc.	ѻ҆́чи [ѻ҆́цѣ] eyes	ѹ҆́ши [ears]
Gen., Prep.	ѻ҆́чїю	ѹ҆́шїю
Dat., Instrum.	ѻ҆чи́ма	ѹ҆ши́ма

Neuter nouns ending in -о, due to the likeness of their nominative case to that of the 1st declension, often take forms without the suffix -єс, along the pattern of first declension nouns: сло́вомъ (Matth. 8:16—"with his word"); во ѻ҆́цѣ твоє́мъ (Matth. 7:4—"[a beam is] in thine own eye").

Сло́во [word], when it refers to the Person of the Son, does not take the suffix -єс in the oblique cases: бєз̾ и҆стлѣ́нїѧ бг҃а сло́ва ро́ждшꙋю (in the acclamation to the Theotokos sung after the Consecration and elsewhere, beginning *It is truly meet and right,*—"thou who without defilement barest God the Word").

On the model of ма́ти [mother] is declined дщѝ [daughter]; the model of свєкры̀ is followed by любы̀ [love], нєпло́ды [sterility], кро́вь [blood], цє́рковь [church, formerly цє́ркы]; declined like ка́мєнь are пла́мєнь [flame], рємє́нь [strap], крємє́нь [flint], and ко́рєнь [root].

The word ѹ҆́дъ [limb, member, body part], besides the usual forms of the 1st declension, sometimes takes the endings of the 4th declension, on the model of neuter nouns ending in -о: благода́рными ѹ҆́дєсы̀ мои́ми (Prayer of St. Simeon the New Theologian before Communion— "with thankfulness in all my members").

Texts for Practice.

1) Никто́же мо́жетъ двѣма̀ господи́нома рабо́тати. 2) И҆ ви́дѣвше фарїсе́є, глаго́лахꙋ ѹ҆чени́кѡмъ є҆гѡ̀: почто̀ съ мыта́ри и҆ грѣ́шники ѹ҆чи́тель ва́шъ ꙗ҆́стъ и҆ пїе́тъ; 3) Не стѧжи́те зла́та, ни сребра̀, ни мѣ́ди при поѧсѣ́хъ ва́шихъ, ни пи́ры въ пꙋ́ть, ни двою̀ ри́зꙋ, ни сапѡ́гъ, ни жезла̀: досто́инъ бо є҆́сть дѣ́латель мзды̀ своеѧ̀. 4) Не скрыва́йте себѣ̀ сокро́вищъ на земли̇̀, и҆дѣ́же че́рвь и҆ тлѧ̀ тли́тъ, и҆ и҆дѣ́же та́тїе подко́пываютъ и҆ кра́дꙋтъ. 5) И҆ слы́шавше а҆рдїере́є и҆ фарїсе́є при́тчи є҆гѡ̀, разꙋмѣ́ша, ꙗ҆́кѡ ѡ҆ ни́хъ глаго́летъ. 6) Возда́дите ѹ҆́бо ке́сарева ке́сареви: и҆ бж҃їѧ бг҃ови. 7) І҆ерꙋсали́ме, і҆ерꙋсали́ме, и҆зби́вый прⷪ҇роки и҆ ка́менїемъ побива́ѧй пѡ́сланныѧ къ тебѣ̀, колькра́ты восхотѣ́хъ собра́ти ча̑да твоѧ̀, ꙗ҆́коже собира́етъ ко́кошъ птенцы̀ своѧ̑ подꙿ крилѣ̑, и҆ не восхотѣ́сте; 8) Ходѧ́ же при мо́ри галїле́йстѣмъ, ви́дѣ сі́мѡна и҆ а҆ндре́а бра́та тогѡ̀ сі́мѡна, вмета̑юща мрє́жи въ мо́ре: бѣ́ста бо ры́барѧ. 9) Го́ре ва́мъ фарїсе́ѡмъ, ꙗ҆́кѡ лю́бите предсѣда̑нїѧ на со́нмищихъ и҆ цѣлова̑нїѧ на то́ржищихъ. 10) Не́бо мнѣ̀ престо́лъ є҆́сть, землѧ́ же подно́жїе нога́ма мои́ма. 11) Гдѣ̀ ти, сме́рте, жа́ло; гдѣ̀ ти, а҆́де, побѣ́да; 12) Премꙋ́дрость мꙋ́жеви ражда́етъ ра́зꙋмъ. 13) До́мове беззако́нныхъ тре́бꙋютъ ѡ҆чище́нїѧ. 14) Ме́рзость гд҇еви пꙋтїѐ нечести́выхъ. 15) Тогда̀ і҆и҃съ нача́тъ поноша́ти градовѡ́мъ. 16) Нѣ́сть на́ша бра́нь къ кро́ви и҆ пло́ти, но къ нача́лѡмъ, и҆ ко власте́мъ, и҆ къ мїродержи́телємъ тьмы̀ вѣ́ка сегѡ̀, къ дꙋховѡ́мъ ѕло́бы поднебє́снымъ. 17) Раздѣли́тсѧ ѻ҆те́цъ на сы́на, и҆ сы́нъ на ѻ҆тца̀: ма́ти на дще́рь, и҆ дщи̇̀ на ма́терь: свекры̀ на невѣ́стꙋ [свою̀], и҆ невѣ́ста на свекро́вь. 18) Да не свари́ши ꙗ҆гнѧ́те во млецѣ̀ ма́тере.

Key to the Exercise.

1) No man can sérve two masters [Matth. 6:24]. 2) And when the Pharisees saw, they said unto His disciples, Why eateth

your Master with publicans and sinners? [Matth. 9:11]. 3) Provide neither gold, nor silver, nor brass in your purses, Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat [Matth. 10:9-10]. 4) Lay not up for yourselves treasures upon earth, where moth and rust corrupt, and where thieves break through and steal [Matth. 6:19]. 5) And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them [Matth. 21:45]. 6) Render therefore unto Cæsar the things that are Cæsar's, and unto God the things that are God's [Matth. 22:21]. 7) O Jerusalem, Jerusalem, that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chicks under her wings, and ye would not! [Matth. 23:37]. 8) Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers [Mark 1:16]. 9) Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets [Luke 11:43]. 10) Heaven is My throne, and earth is My footstool [Acts 7:49]. 11) O death, where is thy sting? O grave, where is thy victory? [I Cor. 15:55]. 12) Wisdom is prudence to a man [Prov. 10:23]. 13) The houses of the transgressors need purification [Prov. 14:9, *Septuagint*]. 14) The ways of the wicked are an abomination to the Lord [Prov. 15:9]. 15) Then Jesus began to upbraid the cities [Matth. 11:20]. 16) For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places [Eph. 6:12]. 17) The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law [Luke 12:53]. 18) Thou shalt not seethe a kid in his mother's milk [Exodus 23:19].

PRONOUNS.

§45. Pronouns are words that replace nouns, adjectives or numbers, e.g. Поимѝ ѻ҆троча̀ и҆ ма́терь є҆гѡ̀ (Matth. 2:13—"Take the young child and *his* mother"). Ꙗ҆ко́въ пе́рстный, таковѝ и҆ пе́рстнїи (I Cor. 15:48—"*Such* as is the earthly, *such* also are the earthly"). Долгота̀ ѻ҆по́ны є҆ди́ныѧ два́десѧть и҆ ѻ҆́смь ла́ктей... мѣ́ра та́ѧжде да бꙋ́детъ всѣ̑мъ ѻ҆по́намъ (Ex. 26:2—"The length of one curtain shall be eight and twenty cubits... *the same* measure shall be for all the curtains").

According to their meaning, pronouns are divided into the same classes as in Russian [and English]:

1) personal—
а҆́зъ, I
ты̀, thou
ѻ҆́нъ [и҆̀], he [him]
ѻ҆на̀ [ѧ҆̀], she [her]
ѻ҆но̀ [є҆̀], it.
2) reflexive—
себѐ, self [myself, thyself, himself, herself, itself, &c.].
3) demonstrative—
то́й: та̀, та́ѧ: то̀, то́е: that
се́й [сі́й], сїѧ̀, сїѐ: this
ѻ҆́нъ, ѻ҆́на, ѻ҆́но: ѻ҆́ный, -аѧ, -ое: yon, that
ѻ҆́въ, -а, -о: ѻ҆́вый, -аѧ, -ое: this [near at hand]
такі́й, -а́ѧ, о́е: such
таковы́й, -а́ѧ, -о́е: such, of such nature
толи́кїй, -аѧ, -ое: so great, such a great
сицевы́й, -а́ѧ, -о́е: such as this.
4) possessive—
мо́й, моѧ̀, моѐ: my, mine.
тво́й, твоѧ̀, твоѐ: thy, thine.

сво́й, своѧ̀, своѐ: one's own [the which belongs to the subject].

на́шъ, -а, -е: our, ours

ва́шъ, -а, -е: your [plural], yours.

5) interrogative—

кто̀, что̀; who? what?

кі́й, ка́ѧ, ко́е; which?

чі́й, чїѧ̀, чїѐ; whose?

какі́й, кака́ѧ, како́е; what kind of?

како́въ, -а̀, -о̀; каковы́й, -а́ѧ, -о́е; of what nature?

ꙗ҆ко́въ, -а̀, о̀; ꙗ҆ковы́й, -а́ѧ, -о́е; of such nature

коли́къ, -а, -о; how great?

кото́рый, -аѧ, -ое; which one [of several]?

6) relative—

и҆́же, ꙗ҆́же, є҆́же: which, the one that...

є҆ли́къ, -а, -о: є҆ли́кїй, -аѧ, -ое: as many as, as much as...

ꙗ҆́къ, -а, -о: ꙗ҆кі́й, -а́ѧ, -о́е: such as

As well as those listed above as interrogative: коли́кїй, кто̀, что̀, &c.

7) definite [emphatic]—

ве́сь, всѧ̀, всѐ: all, all of...

всѧ́къ, -а, -о: всѧ́кїй, -аѧ, -ое: every, any

са́мый, -аѧ, -ое: the same, the very

кі́йждо, ка́ѧждо, ко́еждо or ко́ждо: each, every

всѧ́ческїй, -аѧ, -ое: any, every, all

и҆́нъ, -а, -о: и҆ны́й, -а́ѧ, -о́е: another

8) indefinite—

нѣ́кто, нѣ́что: someone, something

нѣ́кїй, нѣ́каѧ, нѣ́кое: some, a certain

9) negative—

никто̀, ничто̀: no one, nothing

никто́же, ничто́же: nobody, nothing whatever
никі́й, -а́ѧ, -о́е: никото́рый, -а́ѧ, -о́е: no, not a...

§46. The Formation of Pronouns.

Many pronouns have lost the vowel of their root, and therefore in such cases the root takes the form of a consonant.

Personal pronouns. The 1st person has several roots:
а҆з — а҆́зъ (from this, through the softened form язъ, comes the Russian я): "I";
м — м-ен-е, м-ѧ: "me"; м-ы: "we";
н — н-ы, н-асъ: "us" [cf. German *uns*, Latin *nos*].

The 2nd person is shown by the letters т and в:
т — т-ы̀ [thou], т-об-о́ю [thee, instrumental case];
в — в-ы̀ [ye], в-а́съ [you], &c.

The 3rd person is expressed by means of the following pronouns:
ѻ҆́нъ, ѻ҆на̀, ѻ҆но̀ [he, she, it] and и҆̀, ѧ҆̀, є҆̀ [him, her, it].

The 3rd person pronoun ѻ҆́нъ, ѻ҆на̀, ѻ҆но̀ was borrowed from the demonstrative pronoun ѻ҆́нъ, ѻ҆́н-ый: these forms, however, are used only in the nominative; for the oblique cases of the 3rd person, the pronouns и҆̀, ѧ҆̀, є҆̀, which do not have a nominative case, are used. Joined to the conjunction же, the pronouns и҆̀, ѧ҆̀, є҆̀ [и҆́же, ꙗ҆́же, є҆́же] do have a nominative form, as relative pronouns.

Note: The pronouns и҆̀, ѧ҆̀, є҆̀ were originally demonstrative, and showed definiteness. At some time in the ancient period, and as late as the beginning of Slavonic writing, these pronouns were used as definite articles [i.e. equivalent to the English article "the"], atached to the end of adjectives, and later they became part of the adjective, resulting in the longer, or "full" adjective endings.

In Church Slavonic, the demonstrative pronouns сє́й, то́й are often used as pronouns of the 3rd person, for example: Сє́й (οὗτος) прїи́дє во свидѣ́тєльство (John 1:7—"This man came for a witness"); Нє бѣ̀ то́й (ἐκεῖνος) свѣ́тъ (John 1:8—"He was not that light"); the Russian version of the Bible uses онъ ["he"] in both verses [as does the King James Version in the second case].

Demonstrative pronouns are derived from the following roots:

From с— сі́_й [сє́й], сї_ѧ̀, сї_є̀: and with the suffixes _нц_єв_ —с_нц_єв_ы́й, _а́ѧ, _о́є ["this kind of..."].

From т— то́й, та̀, та́_ѧ, то̀, то́_є [that]; from the same root, with the suffix _ак_: т_ак_і́й, _а́ѧ, _о́є [such]; with _ак_ов_: т_ак_о́в_ъ, _а̀, _о̀, and with the long endings таков_ы́й, _а́ѧ, _о́є. With the suffixes _ол_ик_: т_ол_и́к_ъ, _а, _о, толи́к_їй, _а́ѧ_ _о́є [so great, so much].

From Он_ and Ов_: Он — ѻ҆́н_ъ, ѻ҆́н_а, ѻ҆́н_о and the long forms ѻ҆́н_ый, _аѧ, _оє [yon, that]; Ов_— ѻ҆́в_ъ, ѻ҆́в_а, ѻ҆́в_о and the long forms ѻ҆́в_ый, _аѧ, _оє [this one; the one/the other].

From the demonstrative с_ was derived the *reflexive* pronoun с_єб_є̀.

Possessive pronouns are formed from the roots of the personal pronouns of the 1st and 2nd persons: м — м_о́й [my],
ты̀ — тв_о́й [thy],
н — н_а́шъ [our],
в — в_а́шъ [your],
and from the reflexive с (сб = св) — св_о́й.

Interrogative pronouns are formed from the roots к and ч (the latter derived from к): кі́_й, ка́_ѧ, ко́_є [what]; чі́_й, чї_ѧ̀, чї_є̀ [whose]; к_то̀[who], ч_то̀ [what]; and from the same roots by means of suffixes:

-ак- — к-ак-і́й, -а́ѧ, -о́е; (which, what?)
-ак-ов- — к-ак-о́в-ъ, -а̀, -о̀; к-ак-ов-ы́й, -а́ѧ, -о́е; (what kind of?)
-о-лик- — к-оли́к-їй, -аѧ, -ое; (how great, how many?)
-о-тор- — к-о-тор-ый, -аѧ, -ое; (which?)

The pronouns кто̀, что̀ were formed by joining the demonstrative то́й [тъ] to к-, ч-.

Interrogative pronouns, when used in the absence of a question, take on a *relative* meaning. From the root є҆л and the suffix -ик-, the relative pronoun є҆л-и́к-ъ, є҆л-и́к-їй (as much as, as many as) is formed. The relative pronouns и҆́же, ꙗ҆́же, є҆́же are treated above.

Definite (emphatic) pronouns are formed from the following roots:
са́м — са́м-ъ, -а̀, -о̀ [self]: са́м-ый, -аѧ, -ое [same, selfsame, very];
в[е]с — ве́с-ь, вс-ѧ̀, вс-ѐ [all, whole]; with the suffix -ѧк- — вс-ѧ́к-ъ, -а, -о: вс-ѧ́к-їй, -аѧ, -ое [each, every]; with the suffix -ѧч-е-ск- — вс-ѧ́ч-е-ск-їй, -аѧ, -ое [every, any, all];
ин — и҆́н-ъ, -а, -о: и҆н-ы́й, -а́ѧ, -о́е [another].

The pronouns кі́й-ждо, ко́-ждо [every] consist of of the interrogative pronoun кі́й [къ] and the particle -ждо.

Indefinite and *negative* pronouns are formed by means of the prefixes нѣ and ни, which are attached to the interrogative pronouns: нѣ́-кто [someone], ни-кто̀ [no one], нѣ́-кій [a certain], ни-кото́рый [any], &c.

The Declension of Pronouns.

§47. The pronouns а҆́зъ [I], ты̀ [thou], себѐ [self], кто̀ [who], что̀ [what], нѣ́кто [someone], нѣ́что [something], никто̀ [no one], ничто̀ [nothing] do not change according to gender; all the others change. Certain of the pronouns also add и҆̀, ѧ҆̀, є҆̀ to their gender endings: ѻ҆́н-ъ — ѻ҆́ны-й, ѻ҆́н-а — ѻ҆́на-ѧ, ѻ҆́н-о — ѻ҆́но-е.

According to their declension, the pronouns in Church Slavonic are divided into two groups: to the *first* group belong the personal pronouns а҆́зъ and ты̀ and the reflexive себѐ — they have like endings and are declined differently from other pronouns; to the *second* group belong all other pronouns, and they are declined on the model of the 3rd person pronoun, and either the endings of these pronouns are soft like those of the 3rd person pronoun, or else the soft vowels and their signs are replaced by the corresponding hard ones. In the first case the declension is called *soft*, and in the second case, *hard*.

	1st Group			**2nd Group (Soft Declension)**		
				Singular.		
				Masculine	Neuter	Feminine.
Nom.	а҆́зъ	ты̀		ѻ҆́нъ [и҆̀]	ѻ҆нѡ̀ [є҆̀]	ѻ҆на̀ [ѧ҆̀]
Gen.	менѐ	тебѐ	себѐ	є҆гѡ̀	є҆гѡ̀	є҆ѧ̀
Dat.	мнѣ̀, мѝ	тебѣ̀, тѝ	себѣ̀, сѝ	є҆мꙋ̀	є҆мꙋ̀	є҆́й
Acc.	менѐ, мѧ̀	тебѐ, тѧ̀	себѐ, сѧ̀	є҆го̀, и҆̀	є҆̀	ю҆̀
Instr.	мно́ю	тобо́ю	собо́ю	и҆́мъ	и҆́мъ	є҆́ю
Prep.	мнѣ̀	тебѣ̀	себѣ̀	[н]е́мъ	[н]е́мъ	[н]е́й
				Dual.		
Nom.	мы̀	вы̀		ѻ҆́на	ѻ҆́на	ѻ҆́нѣ
Acc.	ны̀	вы̀		ѧ҆̀	ѧ҆̀	ѧ҆̀
G., Pr.	на́ю	ва́ю		є҆ю̀	є҆ю̀	є҆ю̀
D., Ins.	на́ма	ва́ма		и҆́ма	и҆́ма	и҆́ма

Plural.

			Masculine.	Neuter.	Feminine.
Nom.	мы̀	вы̀	ѻ҆нѝ	ѻ҆нѝ	ѻ҆нѣ̀
Gen.	на́съ	ва́съ	и҆́хъ	и҆́хъ	и҆́хъ
Dat.	на́мъ	ва́мъ	и҆̀мъ	и҆̀мъ	и҆̀мъ
Acc.	ны̀, на́съ	вы̀, ва́съ	ѧ҆̀, и҆́хъ	ѧ҆̀	ѧ҆̀, и҆́хъ
Instr.	на́ми	ва́ми	и҆́ми	и҆́ми	и҆́ми
Prep.	на́съ	ва́съ	[н]и́хъ	[н]и́хъ	[н]и́хъ

Soft Declension.

Singular.

	Masculine.	Neuter.	Feminine.
Nom.	мо́й	моѐ	моѧ̀
Gen.	моегѡ̀	моегѡ̀	моеѧ̀
Dat.	моемꙋ	моемꙋ	мое́й
Acc.	мо́й, моегѐ	моѐ	мою̀
Instr.	мои́мъ	мои́мъ	мое́ю
Prep.	мое́мъ	мое́мъ	мое́й

Dual.

Nom., Acc.	моѧ̑	моѧ̑, моѝ	моѝ
Gen., Prep.	моє́ю	моє́ю	моє́ю
Dat., Instr.	мои́ма	мои́ма	мои́ма

Plural.

Nom.	моѝ	моѧ̑	моѝ
Gen.	мои́хъ	мои́хъ	мои́хъ
Dat.	мои̑мъ	мои̑мъ	мои̑мъ
Acc.	моѧ̑, мои́хъ	моѧ̑	моѧ̑, мои́хъ
Instr.	мои́ми	мои́ми	мои́ми
Prep.	мои́хъ	мои́хъ	мои́хъ

Hard Declension.

Singular.

	Masculine.	Neuter.	Feminine.
Nom.	то́й	то́є, то̀	та́ѧ, та̀
Gen.	тогѡ̀	тогѡ̀	тоѧ̀
Dat.	томꙋ̀	томꙋ̀	то́й
Acc.	то́й, того̀	то́є, то̀	тꙋ̀,тꙋ́ю
Instr.	тѣ́мъ	тѣ́мъ	то́ю
Prep.	то́мъ	то́мъ	то́й

Dual.

Nom., Voc.	та̑	тѣ̑, та̑	тѣ̑
Gen., Prep.	тѡ̀ю	тѡ̀ю	тѡ̀ю
Dat., Instr.	тѣ́ма	тѣ́ма	тѣ́ма

Plural.

Nom.	ті́и [ти]	та̑ѧ, та̑	ты́ѧ, ты̑
Gen.	тѣ́хъ	тѣ́хъ	тѣ́хъ
Dat.	тѣ̑мъ	тѣ̑мъ	тѣ̑мъ
Acc.	ты́ѧ, тѣ́хъ	та̑ѧ, та̑	ты́ѧ, ты̑, тѣ́хъ
Instr.	тѣ́ми	тѣ́ми	тѣ́ми
Prep.	тѣ́хъ	тѣ́хъ	тѣ́хъ

Notes on the Cases.

1) After prepositions, the oblique cases of the personal pronouns ѻ҆́нъ [и҆̀], ѻ҆на̀ [ѧ҆̀], ѻ҆но̀ [є҆̀], which begin with vowels, take the prefix н: ѡ҆ не́мъ, за ню̀ [about him, for her], and in the accusative case the masculine pronoun и҆̀ is reduced to ь: на́нь [=на (н)и҆̀]: Сє́й де́нь, є҆го́же сотворѝ гдⷭ҇ь, возра́дꙋемсѧ и҆ возвесели́мсѧ во́нь (Ps. 117:24—"This is the day which the Lord hath made, let us rejoice and be glad therein").

Note 1: In place of во́нь, the Kiev editions have въ ѻ҆́нь. This form was adopted in error, as if derived from the demonstrative pronoun ѻ҆́нъ (ѡ҆бъ ѻ҆́нъ по́лъ і҆ѻрда́на, "on the far side of the Jordan").

Note 2: Originally, in Old Church Slavonic, the consonant н was part of the prepositions въ, съ, къ (вън, сън, кън—in, with, to), but subsequently the н was felt as the beginning of the 3rd person pronoun, and then it came to be used, not only after these prepositions, but after others as well (на [on], подꙿ [under], за [for], &c.).

2) The short oblique forms of the pronouns а҆́зъ, ты̀ and себѐ (мѝ, тѝ, сѝ, мѧ̀, тѧ̀, сѧ̀, ны̀, вы̀) lose their own accent if they stand after a word accented on a final vowel, and then the preceding word is written with an acute accent on the last letter instead of a grave, e.g. спаси́ мѧ, вонми́ ми, бл҃гослови́ ны and so on: тѣ́мже молю́ вы (II Cor. 2:8—"Wherefore I beseech you"). Such pronouns are called *enclitic*. However, if the logical accent falls on one of these words, then they do not lose their own accent: и҆ поимꙋ̀ вы̀ къ себѐ (John 14:3—"and I will receive you unto Myself"); никто́же своегѡ̀ сѝ да и҆́щетъ (I Cor. 10:24—"Let no man seek his own").

3) The relative pronouns и҆̀же, ꙗ҆̀же, є҆̀же and the determinatives кі́йждо, ко́ждо, ка́ѧждо, ко́єждо decline only the first part, while the particles -же, -ждо remain unchanged: є҆гѡ́же, є҆мꙋ́же, коегѡ́ждо, коемꙋ́ждо, and so on.

4) The reflexive pronoun себѐ is declined only in the singular and has no nominative.

5) In the pronouns of the 2nd group, the ending of the genitive singular is expressed by ѡ to distinguish it from the similar forms of the accusative: є҆гѡ̀ [his] is the genitive case, while є҆го̀ [him] is the accusative. In the Kievan editions, the pronouns of the 1st group have the "large" є in the genitive singular to distinguish them from the accusative: менє̀, тебє̀, себє̀ are used for the genitive and менѐ, тебѐ, себѐ for the accusative.

Plural forms that are otherwise identical to singular forms are customarily marked with a circumflex accent (̑): thus твоѧ̀ is the feminine singular, and твоѧ̑ is the plural. But in the 3rd person and relative pronouns [ѻ҆́нъ (и҆̀), и҆́же], to distinguish the cases, the initial "iso" accent [breathing + acute] is replaced by the "apostroph" [breathing plus grave]: и҆́мъ is the instrumental singular, while и҆̀мъ is the dative plural; и҆́же, ꙗ҆́же are singular, while и҆̀же, ꙗ҆̀же are plural.

By this same method the accusative plural is marked to distinguish it from the genitive plural of the same pronouns: и҆́хъ, и҆́хже are genitive plural, while и҆̀хъ, и҆̀хже are accusative plural.

§48. On the model of мо́й and тво́й are declined all the other pronouns: some according to the soft declension, others according to the hard:

1) According to the *soft* declension: тво́й, сво́й, кі́й, чі́й, се́й, что̀, никі́й, нѣ́что, ничто̀, на́шъ,
ва́шъ:

2) According to the *hard* declension: и҆́нъ, ѻ҆́нъ, ѻ҆́въ, са́мъ, всѧ́къ, какі́й [ка́къ], такі́й [та́къ],
є҆ли́къ, толи́къ, коли́къ, кто̀, нѣ́кто, никто̀.

Peculiarities in the Declension of Pronouns.

1) The interrogative pronouns кто̀, что̀ are declined only in the singular, and the oblique cases are formed directly from the stem

(къ, чь), without the syllable -то: ко-гѡ̀, че-гѡ̀.

In the same manner are declined the pronouns formed from them: the indefinite нѣ́кто, нѣ́что [someone, something] and the negative никто̀, ничто̀, никто́же, ничто́же [no one, none, nothing], and if the negative pronoun is joined with a preposition, then the preposition is put between ни- and the pronoun: не ра́диши ни ѡ҆̀ ко́мже [neither carest Thou for anyone--Matthew 22:16]; ни свари́тсѧ ни съ ки́мъ, ни возненави́дитъ всѧ́каго человѣ́ка [neither will he argue with anyone, nor hate anyone--Prologue for July 3, Homily of Isaiah the Monk]; є҆ди́нъ нѣ́кто ю҆́ноша и҆́де по не́мъ [And there followed Him a certain young man--Mark 14:51); сі́мѡне, и҆́мамъ тѝ нѣ́что рещѝ [Simon, I have somewhat to say unto thee--Luke 7:40]; ᲂу҆ма́лилъ є҆сѝ є҆го̀ ма́лымъ чи́мъ ѿ а҆́гг҃лъ [Thou madest him a little lower than the Angels--Heb. 2:7).

2) The interrogative pronoun кі́й, ка́ѧ, ко́е derives its forms from the two stems кі́й and ко́е, and its case endings are like those in the declension of the personal pronoun и҆̀, ѧ҆̀, є҆̀.

In like manner are declined: the indefinite нѣ́кїй, the determinative кі́йждо and the negative никі́й; in which last pronoun, in the prepositional case, the preposition is put between the syllable ни and the pronoun: да ни въ ко́емъ грѣсѣ̀ прогнѣ́ваю бг҃а [lest by any sin I anger God--Morning Prayers, Prayer to the guardian Angel].

Note: In the forms: ѿ нѣ́кихъ ([it was said] by some--Luke 9:7), не прїитѝ нѣ̑кимъ ([before] that certain were come--Gal. 2:12) an elision has taken place (instead of нѣ́кїихъ, нѣ́кїимъ).

3) The pronouns на́шъ, ва́шъ belong to the mixed declension, i.e., for the most part they are declined according to the soft declension, only the iotated vowels are replaced by the hard ones. In the plural, ѧ appears in the endings merely to distinguish cases.

Singular

	Masculine	Neuter	Feminine
Nom.	кі́й	ко́е	ка́ѧ
Gen.	ко́егѡ	ко́егѡ	коеѧ̀
Dat.	ко́емꙋ	ко́емꙋ	ко́ей
Acc.	кі́й, ко́его	ко́е	кꙋ́ю
Instr.	кі́имъ	кі́имъ	ко́ею
Prep.	ко́емъ	ко́емъ	ко́ей

Dual.

Nom., Acc.	ка̑ѧ	ка̑ѧ/ кі́и	кі́и
Gen., Prep.	ко́єю	ко́єю	ко́єю
Dat., Instr.	кі́има	кі́има	кі́има

Plural.

Nom.	кі́и[1]	ка̑ѧ	кі́ѧ
Gen.	кі́ихъ	кі́ихъ	кі́ихъ
Dat.	кі́имъ	кі́имъ	кі́имъ
Acc.	кі́ѧ, кі́ихъ	ка̑ѧ	кі́ѧ, кі́ихъ
Instr.	кі́ими	кі́ими	кі́ими
Prep.	кі́ихъ	кі́ихъ	кі́ихъ

With Stem Ending in a “Hushing” Sibilant:

Singular.

Nom.	на́шъ	на́ше	на́ша
Gen.	на́шегѡ	на́шегѡ	на́шеѧ
Dat.	на́шемꙋ	на́шемꙋ	на́шей

---

1) The ancient form цїи has been kept in the indefinite pronoun нѣ́цїи.

Acc.	на́шъ, на́шего	на́ше	на́шꙋ
Instr.	на́шимъ	на́шимъ	на́шею
Prep.	на́шемъ	на́шемъ	на́шей

Dual.

Nom., Acc.	на̑ша	на̑ша /на́ши	на́ши
Gen., Prep.	на̑шею	на̑шею	на́шею
Dat., Instr.	на́шима	на́шима	на́шима

Plural.

	Masculine	Neuter	Feminine
Nom.	на́ши	на̑ша	на́шѧ
Gen.	на́шихъ	на́шихъ	на́шихъ
Dat.	на́шымъ	на́шымъ	на́шымъ
Acc.	на́шѧ, на́шихъ	на̑ша	на́шѧ, -ихъ
Instr.	на́шими	на́шими	на́шими
Prep.	на́шихъ	на́шихъ	на́шихъ

кто̀, что̀: Who, what?

Nom.	кто̀	что̀	
Gen.	когѡ̀	чегѡ̀	чесѡ̀, чесогѡ̀
Dat.	комꙋ̀	чемꙋ̀	чесомꙋ̀
Acc.	кого̀	что̀	чесо̀
Instr.	ки́мъ	чи́мъ	
Prep.	ко́мъ	че́мъ	чесо́мъ

4) In pronouns a final guttural is softened before a soft vowel: всѧ́цѣмъ, толи́цѣмъ.

In pronouns with a final guttural (всѧ́къ, є҆ли́къ, толи́къ &c.) the prepositional masculine and neuter may be formed either with ѣ or with o: ѡ҆ толи́цѣмъ and ѡ҆ толи́комъ, e.g.: во всѧ́цѣмъ терпѣ́нїи [in all patience--Ephes. 6:18], which could also be во

всѧ́комъ терпѣ́нїи, and so forth. Similar double forms are to be encountered in the feminine dative and prepositional: **всѧ́кой** and **всѧ́цѣй**.

5) The pronouns **є҆ли́къ, коли́къ, толи́къ** have noun-type inflections in some cases, e.g. the genitive, **толи́ка**, the dative **толи́кꙋ**, the prepositional--**а҆́ще на толи́цѣ село̀ ѿда́ста**; ([tell me] whether ye sold the land for so much?--Acts 5:8). Other forms Other forms (usually with inflection endings beginning with **-ѣ**) of these pronouns are properly pronominal: the instrumental **толи́цѣмъ**, the instrumental form **толи́цѣмъ** (and also **-комъ**) and all the forms of the plural:

Nom.	**толи́цы**	Acc.	**толи̑ки**
Gen.	**толи́цѣхъ**	Instr.	**толи́цѣми**
Dat.	**толи̑цѣмъ**	Prep.	**толи́цѣхъ**

Example: **Ви́дите, коли́цѣми кни́гами писа́хъ ва́мъ мое́ю рꙋко́ю** (Gal. 6:11—"See how long a letter I have written you by mine own hand").

In a like manner, compound pronouns with **-ов-**: **како́въ, тако́въ, ꙗ҆ко́въ**--have some forms on the pattern of the short adjectival declension, fro example, the genitive **ꙗ҆кова̀**, the dative case **ꙗ҆ковꙋ̑**, while the other forms are of the pronominal declension.

6) A characteristic peculiarity of the short pronouns (such as **и҆́нъ, о҆́нъ, о҆́въ, са́мъ** and others) is to be seen in the following inflection endings: in the masculine and neuter genitive singular, **-огѡ**, in the feminine, **-оѧ**, for example: **и҆но́гѡ, и҆но́ѧ, самогѡ̀, самоѧ̀**: in the instrumental singular, masculine and neuter, and in all the plural oblique cases (except the accusative)--**ѣ** appears in the inflections: instrumental singular--**о҆́нѣмъ**: genitive plural--**о҆́нѣхъ**, dative plural--**о҆́нѣмъ**, instrumental plural--**о҆́нѣми**, prepositional--**ѡ҆ о҆́нѣхъ**.

О҆́въ--*this:*

Short Form:

Singular.

	Masculine	Neuter	Feminine
Nom.	О҆́въ	О҆́во	О҆́ва
Gen.	О҆́вогѡ	О҆́вогѡ	О҆́воѧ
Dat.	О҆́вомꙋ	О҆́вомꙋ	О҆́вой
Acc.	О҆́въ, О҆́вогѡ	О҆́во	О҆́вꙋ
Instr.	О҆́вѣмъ	О҆́вѣмъ	О҆́вою
Prep.	О҆́вомъ	О҆́вомъ	О҆́вой

Dual.

Nom., Acc.	О҆́ва	О҆́ва /О҆́вѣ	О҆́вѣ
Gen., Prep.	О҆́вѡю	О҆́вѡю	О҆́вѡю
Dat., Instr.	О҆́вѣма	О҆́вѣма	О҆́вѣма

Plural.

Nom.	О҆́ви	О҆́ва	О҆́вы
Gen.	О҆́вѣхъ	О҆́вѣхъ	О҆́вѣхъ
Dat.	О҆́вѣмъ	О҆́вѣмъ	О҆́вѣмъ
Acc.	О҆́вы, О҆́вѣхъ	О҆́ва	О҆́вы, О҆́вѣхъ
Instr.	О҆́вѣми	О҆́вѣми	О҆́вѣми
Prep.	О҆́вѣхъ	О҆́вѣхъ	О҆́вѣхъ

Full Form.

Singular.

Nom.	О҆́вый	О҆́вое	О҆́ваѧ
Gen.	О҆́вагѡ	О҆́вагѡ	О҆́выѧ
Dat.	О҆́вомꙋ	О҆́вомꙋ	О҆́вой
Acc.	О҆́вый, О҆́ваго	О҆́вое	О҆́вꙋю
Instr.	О҆́вымъ	О҆́вымъ	О҆́вою
Prep.	О҆́вомъ	О҆́вомъ	О҆́вой

	Masculine	Neuter	Feminine
		Dual.	
Nom., Acc.	ѻ҆́ваѧ	ѻ҆́ваѧ /ѻ҆́вѣи	ѻ҆́вѣи
Gen., Prep.	ѻ҆́вѡю	ѻ҆́вѡю	ѻ҆́вѡю
Dat., Instr.	ѻ҆́выма	ѻ҆́выма	ѻ҆́выма
		Plural.	
Nom.	ѻ҆́вїи	ѻ҆́ваѧ	ѻ҆́выѧ
Gen.	ѻ҆́выхъ	ѻ҆́выхъ	ѻ҆́выхъ
Dat.	ѻ҆́вымъ	ѻ҆́вымъ	ѻ҆́вымъ
Acc.	ѻ҆́выѧ, ѻ҆́выхъ	ѻ҆́ваѧ	ѻ҆́выѧ, ѻ҆́выхъ
Instr.	ѻ҆́выми	ѻ҆́выми	ѻ҆́выми
Prep.	ѻ҆́выхъ	ѻ҆́выхъ	ѻ҆́выхъ

7) The pronoun ве́сь [all] has forms according to the soft declension and according to the hard. A dual number, on account of the meaning, is absent. There is also no dual number for the pronoun всѧ́къ, derived from ве́сь.

8) The full or long pronouns, i.e. those which have и̏, ѧ̏, є̏ attached to their gender endings (и҆ны́й, ѻ҆́вый, є҆ли́кїй, кото́рый and so forth), are declined on the model of the full or long declension of adjectives.

9) The numeral є҆ди́нъ is used as an indefinite pronoun [є҆ди́нъ человѣ́ъ (one man) = нѣ́кїй человѣ́къ (a certain man)]. It is declined on the model of the pronoun то́й. The numerals ѻ҆́ба, ѻ҆́бѣ can also be used as pronouns, in the sense of "both"--"one and the other", as can the ordinal number дрꙋгі́й [second, next] in the sense of "another", and the combinations є҆ди́нъ дрꙋга́го or дрꙋ́гъ дрꙋ́га have the sense of reciprocal pronouns, "each other", "one another": и҆ дрꙋга̀ ко дрꙋзѣ́й вопїѧ́хꙋ [and they cried out to each other--Paschal Oikos], дрꙋ́гъ дрꙋ́га [each other, in the Litany of Peace].

Texts for Practice.

1) И҆ сѐ два̀ ѿ ни́хъ бѣ́ста и҆дꙋща въ то́йже де́нь въ ве́сь ѿстоѧ́щꙋ ста́дїй шестьдесѧ́тъ ѿ і҆ерꙋсали́ма, є҆́йже и҆́мѧ є҆ммаꙋсъ. И҆ та̑ бесѣ́доваста къ себѣ̀ ѡ҆ всѣ́хъ си́хъ приклю́чшихсѧ. И҆ бы́сть бесѣ́дꙋющема и҆́ма и҆ совопроша́ющемасѧ, и҆ са́мъ і҆и҃съ приближи́всѧ, и҆дѧ́ше съ ни́ма: ѻ҆́чи же є҆ю̀ держа́стасѧ, да є҆гѡ̀ не позна́ета. Речѐ же къ ни́ма: что̀ сꙋ́ть словеса̀ сїѧ̀, ѡ҆ ни́хже стѧза́етасѧ къ себѣ̀ и҆дꙋ́ще, и҆ є҆ста̀ дрѧ́хла; ѿвѣща́въ же є҆ди́нъ, є҆мꙋ́же и҆́мѧ клео́па, речѐ къ немꙋ̀: ты̀ ли є҆ди́нъ пришле́цъ є҆сѝ во і҆ерꙋсали́мъ, и҆ не ᲂу҆вѣ́дѣлъ є҆сѝ бы́вшихъ въ не́мъ во дни̑ сїѧ̀; И҆ речѐ и҆̀мъ: кі́ихъ; Ѻ҆́на же рѣ́ста є҆мꙋ̀: ꙗ҆̀же ѡ҆ і҆и҃сѣ назарѧни́нѣ, и҆̀же бы́сть мꙋ́жъ проро́къ, си́ленъ дѣ́ломъ и҆̀ сло́вомъ пред̾ бг҃омъ и҆̀ всѣ́ми людьмѝ: ка́кѡ преда́ша є҆го̀ а҆рхїере́и и҆ кнѧ́зи на́ши на ѡ҆сꙋжде́нїе сме́рти, и҆ распѧ́ша є҆го̀: мы̀ же надѣ́ѧхомсѧ, ꙗ҆̀кѡ се́й є҆̀сть хотѧ̀ и҆зба́вити і҆и҃лѧ: но и҆ над̾ всѣ́ми си́ми, тре́тїй се́й де́нь є҆̀сть дне́сь, ѿне́лиже сїѧ̀ бы́ша. Но и҆ жє́ны̀ нѣ́кїѧ ѿ на́съ ᲂу҆жаси́ша ны̀, бы́вшыѧ ра́нѡ ᲂу҆ гро́ба. 2) Ѻ҆нѣ́ма же ѿверзо́стѣсѧ ѻ҆́чи, и҆ позна́ста є҆го̀: и҆ то́й неви́димь бы́сть и҆́ма. 3) Сїѐ да помышлѧ́етъ таковы́й, ꙗ҆̀кѡ ꙗ҆̀цы же є҆смы̀ сло́вомъ посла́нїй, ѿстоѧ́ще, такові́и и҆ тꙋ̀ сꙋ́ще є҆смы̀ дѣ́ломъ. 4) Бою́сѧ же, є҆гда̀ ка́кѡ прише́дъ, не ꙗ҆̀цѣхъ же хощꙋ̀, ѡ҆брѧ́щꙋ ва́съ, и҆ а҆̀зъ ѡ҆брѧ́щꙋсѧ ва́мъ, ꙗ҆кова̀ же не хо́щете. 5) Ка́кѡ мы̀ ᲂу҆бѣжи́мъ ѡ҆ толи́цѣмъ неради́вше спасе́нїи; 6) И҆зми́те ѕла́го ѿ ва́съ са́мѣхъ. 7) Ка̑цѣмъ подоба́етъ бы́ти ва́мъ во ст҃ы́хъ пребыва́нїихъ и҆ бл҃гочє́стїихъ. 8) Всѧ́цѣмъ хране́нїемъ блюдѝ твоѐ се́рдце: ѿ си́хъ бо и҆схѡ́дища живота̀. 9) Ѿкꙋдꙋ на́мъ въ пꙋсты́ни хлѣ́би толи́цы, ꙗ҆̀кѡ да насы́титсѧ толи́къ наро́дъ;

Key.

1) And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it

came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger [1] in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: And how the chief priests and our rulers[2] delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, today is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre [Luke 24:13-22]. 2) And their eyes were opened, and they knew him: and he vanished out of their sight [Luke 24:31]. 3) Let such an one think this: that, such as we are in word by letters when we are absent, such will we be also in deed when we are present [II Cor. 10:11]. 4) For I fear, lest, when I come, I shall not find you such as I would; and that I shall be found unto you such as ye would not [II Cor. 12:20]. 5) How shall we escape, if we neglect so great a salvation? [Heb. 2:3]. 6) Therefore put away from among yourselves that wicked person [I Cor. 5:13]. 7) What manner of persons ought ye to be, in all holy conversation and godliness [II Peter 3:11]. 8) Keep thy heart with all diligence; for out of it are the issues of life [Prov. 4:23]. 9) Whence should we have so much bread in the wilderness, as to fill so great a multitude? [Matth. 15:33].

---

[1] This can also be translated, "Art thou *the only* stranger?"

[2] Or: How *our chief priests and rulers...*

THE ADJECTIVE.

§49. Adjectives are words that indicate a quality of an object and answer the question "What kind of... ?" or "Whose?"

Adjectives, since they express a quality of an object, are always used with nouns and agree with them in gender, number and case.

According to their meaning, adjectives are classed as qualitative, relative, and possessive.

Adjectives that characterize objects without relation to other objects, are known as *qualitative:* до́брый ра́бъ [the good servant].

Adjectives giving characteristics that relate one object to another on the basis of place, time, material and the like, are called *relative:* гее́нна ѻ҆́гненнаѧ [fiery Gehenna].

Adjectives that indicate belonging are known as *possessive:* сн҃ъ бж҃їй [Son of God].

According to their endings, adjectives are classed as short or long.

The short endings of adjectives:

	Hard:		Soft:			
Masculine:	ъ	до́бр_ъ	ь	человѣ́ч_ь, си́н_ь	й	бꙋ́й
Feminine:	а	добр_а̀	ѧ	человѣ́ч_а, си́н_ѧ		бꙋ́_ѧ
Neuter:	о	добр_о̀	є	человѣ́ч_є, си́н_є		бꙋ́_є

Adjectives with full or long endings add to the gender endings of the short forms the pronouns и҆̀, ѧ҆̀, є҆̀:

Masculine: до́бръ+и=до́брый си́нь+и=си́нїй бꙋ́й+и=бꙋ́їй
Feminine: добра̀+ѧ=до́браѧ си́нѧ+ѧ=си́нѧѧ бꙋ́ѧ+ѧ=бꙋ́ѧѧ
Neuter: добро̀+є=до́броє си́нє+є=си́нєє бꙋ́є+є=бꙋ́єє

In like manner there arose the oblique case endings of the full or long adjectives. This process of formation of full adjectives came about while the language was still in the Old Slavonic period. To the short (noun) endings of the oblique cases were attached the oblique forms of the pronouns и, ꙗ, є, and furthermore in the long forms thus arrived at, the following changes took place: with the loss of j between vowels, there took place an assimilation of vowels, and at a later period an elision:

добра+ѥго > добрааго > добраго > до́брагѡ

добрѹ+ѥмѹ > добрѹѹмѹ > добрѹмѹ > до́бромꙋ --and so on.

In ancient times the pronouns и҆̀, ꙗ҆̀, є҆̀ (demonstratives) had the value of definite articles when joined with adjectives; afterwards, they merged with the adjectives, giving rise to the long forms. The long adjectives have a "definite" significance, while the short adjectives have an "indefinite"; however, in New Church Slavonic the definite vs. indefinite categories are not fully adhered to. If one compares Church Slavonic texts with the Greek, the Greek adjectives with the definite article almost always correspond to the long adjectives in Slavonic.

§50. Formation of Adjectives.

Adjectives are either primitive or derived.

Primitive adjectives are those whose endings are joined directly to the stem. Only qualitative adjectives can belong to this category: до́бр_ъ [good], ста́р_ъ [old], бꙋ_й [rowdy, senseless], си́н_ь [blue].

Derivative adjectives are those whose endings are joined to the stem with the aid of suffixes, one or several; in this category we find all types of adjectives--qualitative, relative, and possessive: ги́б_ок_ъ [tractable], ѹ҆̂з-ок_ъ [narrow], го́р_ек_ъ [bitter].

§51. The most important suffixes used to form adjectives are the following:

1) Qualitative:

-к- (ок, к; єк, ьк, к; ик): выс_о́к_ъ, выс_о́к_їй [high]; ѹ҆́з-ок-ъ, ѹ҆́з-к_їй [narrow]; го́р_єк_ъ, го́р_ьк_їй [bitter]; вел_и́к_ъ [great].
-л- (єл, л): свѣ́т_єл_ъ, свѣ́т_л_ый [bright, filled with light].
-н- (єн, ьн, н): си́л_єн_ъ, си́л_ьн_ый [strong]; ꙗ҆́с_єн_ъ, ꙗ҆́с_н_ый [clear].
-ав-, -ив-: велич_а́в_ъ [grand, magnificent]; лꙋк_а́в_ъ [crafty, evil]; мѷроточ_и́в_ый [myrrh-flowing]; послꙋшл_и́в_ъ [obedient].
-ат-, -ит-: бог_а́т_ый [rich]; перн_а́т_ый [feathered]; знамен_и́т_ый [noted, famed]; домов_и́т_ъ [one who possesses a house, takes pleasure in it].
-ист-: рѣч_и́ст_ъ [talkative, eloquent].

2) Relative:

-н-: желѣ́з_н_ый [made of iron], го́р_н_їй [upper, higher, on high].
-ѧн-, -ан-: пло́т_ѧн_ый [fleshly]; дре́в_ѧн_ъ [wooden]; ко́ж_ан_ый [of leather]; ро́ж_ан_ый [horned].
-ш-: дне́_ш_н_їй [today's]; кромѣ́_ш_н_їй [that which is outside].

3) Possessive:

-ь: кнѧ́ж_ь [the prince's]; человѣ́ч_ь [man's, of man]; і҆а́кѡвл_ь [of Jacob].
-ї-: бж҃_ї_й [God's, of God]; ра́б_ї_й [servant's, pertaining to a servant].
-єв-, -ов-: і҆зра́ил_єв_ъ [of Israel]; і҆ѡ́сиф_ов_ъ [of Joseph].
-ин-: голꙋ._и́н_ый [a dove's]; марі́_ин_ъ [of Mary].
-ск-: і҆ꙋдє́й_ск_ъ [Judean, of Judea]; человѣ́ч_є_ск_їй [human, of men, mankind's].
-єн- (ьн): влады́ч_єн_ь, влады́ч_н_ѧ [the master's]; бг҃оро́дич_єн_ъ [pertaining to theTheotokos]; мꙋченич_єн_ъ [martyricon, pertaining to the martyrs].

Possessive adjectives have only the short form, with the exception of those in -єск- and -нн-, which can have either the short or the long form: і҆ꙋдє́йскъ and і҆ꙋдє́йскїй, голꙋби́нъ and голꙋби́ный.

Adjectives having the suffix -ь (jь), as a result of softening, show an alternation of the final consonants of the stems before this suffix (see §11): чєловѣ́къ, чєловѣ́чь: кнѧ́зь, кнѧ́жь: і҆а́кѡвъ, і҆а́кѡвль and so on.

Some adjectives can have equally the suffixes -ь and -ї-: кнѧ́жь and кнѧ́жїй, дѣви́чь and дѣви́чїй [a/the girl's, maiden's].

Adjectives with the suffix -єск- express, not individual possession, but a sense of belonging or being proper to a group or kind; thus чєловѣ́чє_єск_їй means "belonging to, or proper to humans".

Adjectives with the suffix -нн-, if they are expressed with the long endings, signify belonging or being proper to a group or kind: ѕвѣри́ный нра́въ --the morals of animals, wild beasts.

§52. If adjectives with the full ending have a doubled н, then in all of the short gender and case endings except for the masculine nominative, the doubled н [нн] is retained.

This occurs in the following qualitative adjectives:

1) *a)* In adjectives formed from noun and verb stems in -н:
и҆́стинный [и҆́стина]: и҆́стинєнъ, и҆́стинна [true];
нєизмѣ́нный [и҆змѣн_и́ти]: нєизмѣ́нєнъ,
нєизмѣ́нна [unchanged];
Бг҃а и҆́стинна ѿ бг҃а и҆́стинна [True God of True God--Nicene Creed].

b) In adjectives formed from nouns with their stem ending in -н preceded by a consonant:
болѣ́знєнный [болѣ́зн_ь]: болѣ́знєнъ, болѣ́знєнна [diseased];

безбоа́зненный [**боа́зн-ь**]: **безбоа́зненъ**, **безбоа́зненна** [fearless];
Хрїстїа́нскїѧ кончи́ны... безболѣ́зненны ["A Christian ending...painless"--Litany of Fervent Supplication].

c) In adjectives formed from nouns with the ending **-а-нїе**, **-е-нїе**, in the masculine there can be the endings **-нен-** and **-енъ**:
бездыха́нный [**дыха́нїе**]: **бездыха́ненъ**, **бездыха́нна** [without breath, not breathing]
неприкоснове́нный [**прикоснове́нїе**]: **неприкоснове́нъ**, **неприкоснове́нна** [untouched];
Ви́димъ пло́тїю бездыха́ненъ ме́ртвъ ["Seen in the flesh, a lifeless corpse"--Holy Saturday Matins, First Stasis, v. 36].

2) In adjectives with the ending **-енный**, formed from noun stems with two or more preceding consonants:
є҆сте́ственный: **є҆сте́ственъ**, **є҆сте́ственна** [natural, of nature];
безчи́сленный: **безчи́сленъ**, **безчи́сленна** [countless, innumerable].
Соесте́ственно бж҃ество̀ ["the Divinity of One Essence"--Matins for Jan. 30, Ode 6].

3) In adjectives formed from past passive participles; in the masculine nominative they have the ending **-ен**, and sometimes **-ненъ**:
соверше́нъ, **соверше́нна** [perfect, complete];
блаже́нъ, **блаже́нна** [blessed, blissful];
неизрече́ненъ, **неизрече́нна** [ineffable, beyond description].
Ты̀ бо є҆сѝ бг҃ъ неизрече́ненъ ["For Thou art God ineffable"--Divine Liturgy of St. John Chrysostom, Anaphora].
Днѐ всегѡ̀ соверше́нна ["A day all perfect"--i.e. that the whole day be perfect--Litany of Fervent Supplication].

Adjectives in -ный that are formed from verbs of the imperfective aspect do not double the н: варе́наѧ пшени́ца [boiled wheat], сꙋше́ноє ѻ҆во́щїє [dried fruit].

§53. Declension of Adjectives.

Like nouns, adjectives are grouped into hard and soft declensions.

The short adjectives are, in their gender endings, comparable with the nouns of the 1st and 2nd declensions, and and are declined on the same pattern: adjectives of the masculine and neuter genders according to the 1st declension, while those of the feminine gender are declined according to the 2nd declension.

Declension of Adjectives with the Short endings.

Hard Declension:

Singular.

	Masculine	Neuter	Feminine
Nom.	мꙋ́др-ъ [wise]	мꙋ́др-о	мꙋ́др-а
Gen.	мꙋ́др-а	мꙋ́др-а	мꙋ́др-ы
Dat.	мꙋ́др-ꙋ	мꙋ́др-ꙋ	мꙋ́др-ѣ
Acc.	мꙋ́др-ъ [-а]	мꙋ́др-о	мꙋ́др-ꙋ
Instr.	мꙋ́др-ымъ	мꙋ́др-ымъ	мꙋ́др-ою
Prep.	мꙋ́др-ѣ	мꙋ́др-ѣ	мꙋ́др-ѣ
Voc.	мꙋ́др-є	мꙋ́др-о	мꙋ́др-а

Dual.

N., A., V.	мꙋдр-а	мꙋ̑др-а, -ѣ	мꙋдр-ѣ
G., P.	мꙋдр-ꙋ	мꙋдр-ꙋ	мꙋдр-ꙋ
D., I.	мꙋ́др-ыма	мꙋ́др-ыма	мꙋ́др-ыма

Plural.

Nom., Voc.	мꙋ́др_и	мꙋ́др_а	мꙋ́др_ы
Gen.	мꙋ́др_ыхъ	мꙋ́др_ыхъ	мꙋ́др_ыхъ
Dat.	мꙋ́др_ымъ	мꙋ́др_ымъ	мꙋ́др_ымъ
Acc.	мꙋ́др_ы [_ыхъ]	мꙋ́др_а	мꙋ́др_ы
Instr.	мꙋ́др_ы[_ыми]	мꙋ́др_ы[_ыми]	мꙋ́др_ыми
Prep.	мꙋ́др_ыхъ	мꙋ́др_ыхъ	мꙋ́др_ыхъ

Soft Declension:

Singular.

	Masculine	Neuter	Feminine
Nom.	госпо́ден_ь (the Lord's)	госпо́дн_е	госпо́дн_ѧ
Gen.	госпо́дн_ѧ	госпо́дн_ѧ	госпо́дн_и
Dat.	госпо́дн_ю	госпо́дн_ю	госпо́дн_и
Acc.	госпо́ден_ь[_ѧ]	госпо́дн_е	госпо́дн_ю
Instr.	госпо́дн_имъ	госпо́дн_имъ	госпо́дн_ею
Prep.	госпо́дн_и	госпо́дн_и	госпо́дн_и
Voc.	госпо́ден_ь	госпо́дне	госпо́дн_ѧ

Dual.

N., A., V.	госпѡ́дн_ѧ	госпѡ́дн_ѧ,_и	госпѡ́дн_и
G., P.	госпѡ́дн_ю	госпѡ́дн_ю	госпѡ́дн_ю
D., I.	госпо́дн_има	госпо́дн_има	госпо́дн_има

Plural.

N., V.	госпѡ́дн_и	госпѡ́дн_ѧ	госпѡ́дн_и
Gen.	госпо́дн_ихъ	госпо́дн_ихъ	госпо́дн_ихъ
Dat.	госпѡ́дн_имъ	госпѡ́дн_имъ	госпѡ́дн_имъ
Acc.	госпѡ́дн_и[_ихъ]	госпо́дн_ѧ	госпѡ́дн_и[_ихъ]
Instr.	госпѡ́дн_и[_ими]	госпѡ́дн_и[_ими]	госпѡ́дн_ими
Prep.	госпо́дн_ихъ	госпо́дн_ихъ	госпо́дн_ихъ

§54. Concerning the Vocative Case of Adjectives.

When adjectives are used as nouns, in the vocative case the short endings are always used: e.g. Безꙋ́мне, въ сїю̀ но́щь дꙋшꙋ твою̀ и҆стѧ́жꙋтъ ѿ тебѐ [Thou fool, this night thy soul shall be required of thee--Luke 12:20).

When adjectives of definition are used with nouns in the vocative case, the adjectives usually have the long endings, but the short also occur: лꙋка́вый ра́бе [thou wicked servant--Luke 19:22]; ра́бе благі́й и҆ вѣ́рный [thou good and faithful servant--Matth. 25:21]; треблж҃е́нне васі́лїе, григо́рїе всемꙋ́дре, всезла́те и҆ всечⷭ҇тне і҆ѡа́нне [O thrice-blessed Basil, Gregory most wise, John most golden and most honourable--Vespers for Jan. 30, Aposticha].

§55. Differences of Declension between Nouns and Short Adjectives.

Although the short adjectives are declined on the pattern of nouns, nevertheless their declensions do not fully coincide. The divergences are as follows:

1) Singular: the masculine and neuter instrumental have the long adjectival endings -ымъ, -имъ: мꙋ́дрымъ, госпо́днимъ.

2) Dual: the dative and instrumental cases have the full adjectival endings -ыма, -има: мꙋ́дрыма, госпо́днима, although endings of ancient origin are to be met with according to the noun declension, for example: колѣ́нома і҆и҃левома (the [twelve] tribes of Israel--Matth. 19:28).

3) Plural: all the cases except the nominative and accusative have endings according to the long declension; the instrumental masculine and neuter can have the short or the long form (with the sense of the short), for example: пре́дꙿ старѣ́йшины і҆и҃левы и҆ пре́дꙿ людьмѝ мои́ми (before the elders of Israel and before my people—I Kings[I Samuel] 15:30 [*Septuagint version*]; и҆ сни́де съ мꙋжмѝ

і҆ꙋ́диными (and went down with the men of Judah--II Kings [Samuel] 19:16); пред̀ ѿтроки даві́довыми (before the servants of David--II Kings [Samuel] 18:7).

§56. Possessive adjectives in -їй [ра́бїй, of a servant] are short adjectives (their final -й is not a pronoun, but a gender ending), and therefore they are declined for the most part as short adjectives, on the model of 1st-declension nouns in -й: кра́й [district, territory], like the other short adjectives, although they sometimes do take on the long endings: бж҃їѧ снизхожде́нїѧ ѻ҆́гнь ᲂу҆стыдѣ́сѧ въ вавѵлѡ́нѣ и҆ногда̀ (By God's coming down, the fire was put to shame in Babylon once--Eirmos, Sunday Canon of the 8th Tone); ра́дꙋйсѧ, а҆́гнице, ро́ждшаѧ бж҃їѧго а҆́гнца (Rejoice, thou ewe that bare the Lamb of God--Akathistos Canon, Ode 3).

Declension of Short Adjectives Ending in -й.

Singular.

	Masculine	Neuter	Feminine
Nom.	бж҃їй кра́й *God's land*	бж҃ї_є зна́менї_є *God's sign*	бж҃ї_ѧ ми́лостын_ѧ *God's mercy*
Gen.	бж҃ї_ѧ кра́_ѧ	бж҃ї_ѧ зна́менї_ѧ	бж҃ї_ѧ ми́лостын_и
Dat.	бж҃ї_ю кра́_ю	бж҃ї_ю зна́менї_ю	бж҃ї_и ми́лостын_и
Acc.	бж҃ї_й кра́_й	бж҃ї_є зна́менї_є	бж҃ї_ю ми́лостын_ю
Instr.	бж҃ї_имъ кра́_емъ	бж҃ї_имъ зна́менї_емъ	бж҃ї_ею ми́лостын_ею
Voc.	бж҃ї_й кра́_ю	бж҃ї_є зна́менї_є	бж҃ї_ѧ ми́лостын_є

Dual.

N., A., V.	бж҃ї_ѧ кра̑_ѧ	бж҃ї_ѧ,_и зна́мєнї_ѧ,_и	бж҃ї_и ми́лѡстын_и
G., P .	бж҃ї_ю кра̑_ю	бж҃ї_ю зна́мєнї_ю	бж҃ї_ю ми́лѡстын_ю
D., I.	бж҃ї_има кра́_ема	бж҃ї_има зна́менї_ема	бж҃ї_има ми́лостын_ама

Plural.

N., V.	бж҃ї_и кра̑_и	бж҃ї_ѧ зна́мєнї_ѧ	бж҃ї_ѧ ми́лѡстын_и
Gen.	бж҃ї_ихъ кра_є́въ	бж҃ї_ихъ зна́менї_й	бж҃ї_ихъ ми́лостын_ь

Dat.	бж҃ї_имъ кра́_ємъ	бж҃ї_имъ зна́мені_ємъ	бж҃ї_имъ ми́лостын_амъ
Acc.	бж҃ї_и кра́_и	бж҃ї_ѧ зна́мєні_ѧ	бж҃ї_ѧ ми́лѡстын_и
Instr.	бж҃ї_и кра́_и	бж҃ї_и зна́мєні_и	бж҃ї_ими ми́лостын_ами
Prep.	бж҃ї_ихъ кра́_ехъ	бж҃ї_ихъ зна́мені_ихъ	бж҃ї_ихъ ми́лостын_а хъ

§57. The Declension of Full Adjectives.

Hard Declension:

Singular.

	Masculine	Neuter	Feminine
N., V.	мꙋ́др_ый (*wise*)	мꙋ́др_ое	мꙋ́др_аѧ
Gen.	мꙋ́др_агѡ	мꙋ́др_агѡ	мꙋ́др_ыѧ
Dat.	мꙋ́др_омꙋ	мꙋ́др_омꙋ	мꙋ́др_ѣй [_ой]
Acc.	мꙋ́др_ый[_аго]	мꙋ́др_ое	мꙋ́др_ꙋю
Instr.	мꙋ́др_ымъ	мꙋ́др_ымъ	мꙋ́др_ою
Prep.	мꙋ́др_ѣмъ	мꙋ́др_ѣмъ	мꙋ́др_ѣй[_ой]

Dual.

N., A., V.	мꙋ́др_аѧ	мꙋ́др_аѧ,_ѣи	мꙋ́др_ѣи
G., P.	мꙋ́др_ꙋю	мꙋ́др_ꙋю	мꙋ́др_ꙋю
D., I.	мꙋ́др_ыма	мꙋ́др_ыма	мꙋ́др_ыма

Plural.

N., V.	мꙋ́др_їи	мꙋ́др_аѧ	мꙋ́др_ыѧ
Gen.	мꙋ́др_ыхъ	мꙋ́др_ыхъ	мꙋ́др_ыхъ
Dat.	мꙋ́др_ымъ	мꙋ́др_ымъ	мꙋ́др_ымъ
Acc.	мꙋ́др_ыѧ[_ыхъ]	мꙋ́др_аѧ	мꙋ́др_ыѧ[_ыхъ]
Instr.	мꙋ́др_ыми	мꙋ́др_ыми	мꙋ́др_ыми
Prep.	мꙋ́др_ыхъ	мꙋ́др_ыхъ	мꙋ́др_ыхъ

Soft Declension:

Singular.

N., V.	си́н_їй *(blue)*	си́н_ее	си́н_ѧѧ
Gen.	си́н_ѧгѡ	си́н_ѧгѡ	си́н_їѧ
Dat.	си́н_емꙋ	си́н_емꙋ	си́н_ей
Acc.	си́н_їй[_ѧго]	си́н_ее	си́н_юю
Instr.	си́н_имъ	си́н_имъ	си́н_ею
Prep.	си́н_емъ	си́н_емъ	си́н_ей

Dual.

N., A., V.	си̑н_ѧѧ	си́н_ѧѧ, _їи	си́н_їи
G., P.	си̑н_юю	си̑н_юю	си̑н_юю
D., I.	си́н_има	си́н_има	си́н_има

Plural.

	Masculine	Neuter	Feminine
N., V.	си́н_їи	си̑н_ѧѧ	си̑н_їѧ
Gen.	си́н_ихъ	си́н_ихъ	си́н_ихъ
Dat.	си̑н_имъ	си̑н_имъ	си̑н_имъ
Acc.	си̑н_їѧ[_ихъ]	си̑н_ѧѧ	си̑н_їѧ[_ихъ]
Instr.	си́н_ими	си́н_ими	си́н_ими
Prep.	си́н_ихъ	си́н_ихъ	си́н_ихъ

Declension of Adjectives with Guttural Stems.

Singular.

N., V.	благ_і́й *(good)*	благ_о́е	благ_а́ѧ
Gen.	благ_а́гѡ	благ_а́гѡ	благ_і́ѧ
Dat.	благ_о́мꙋ	благ_о́мꙋ	бла́з_ѣй
Acc.	благ_і́й [_а́го]	благ_о́е	благ_ꙋ́ю
Instr.	благ_и́мъ	благ_и́мъ	благ_о́ю
Prep.	бла́з_ѣмъ	бла́з_ѣмъ	бла́з_ѣй

Dual.

N., A., V.	благ_а̑ѧ	блага̑ѧ, блаꙁ_ѣ́н	блаꙁ_ѣ́н
G., P.	благ_ꙋю	благ_ꙋю	благ_ꙋю
D., I.	благ_и́ма	благ_и́ма	благ_и́ма

Plural.

N., V.	блаꙁ_і́и	благ_а̑ѧ	благ_і̑ѧ
Gen.	благ_и́хъ	благ_и́хъ	благ_и́хъ
Dat.	благ_и̑мъ	благ_и̑мъ	благ_и̑мъ
Acc.	благ_і̑ѧ [_и́хъ]	благ_а̑ѧ	благ_і̑ѧ
Instr.	благ_и́ми	благ_и́ми	благ_и́ми
Prep.	благ_и́хъ	благ_и́хъ	благ_и́хъ

Note: The adjective **мно́гъ** has the following peculiarities: instrumental singular, masculine and neuter: **мно́ꙁѣмъ**, and in the plural for all genders, genitive **мно́ꙁѣхъ**, dative: **мнѡ́ꙁѣмъ**, prepositional: **мно́ꙁѣхъ**. In Old Church Slavonic, this adjective was among the pronouns, from which it retained the forms noted.

Declension of Adjectives with Stems in a "Hushing" Sibilant.

Singular.

N., V.	ни́щ_їй *(poor, needy)*	ни́щ_єє	ни́щ_аѧ
Gen.	ни́щ_агѡ	ни́щ_агѡ	ни́щ_їѧ
Dat.	ни́щ_ємꙋ	ни́щ_ємꙋ	ни́щ_єй
Acc.	ни́щ_їй [_аго]	ни́щ_єє	ни́щ_ꙋю
Instr.	ни́щ_имъ	ни́щ_имъ	ни́щ_єю
Prep.	ни́щ_ємъ	ни́щ_ємъ	ни́щ_єй

Dual.

N., A., V.	ни̑щ_аѧ	ни̑щаѧ, _їи	ни́щ_їи
G., P.	ни̑щ_ꙋю	ни̑щ_ꙋю	ни̑щ_ꙋю
D., I.	ни́щ_има	ни́щ_има	ни́щ_има

Plural.

N., V.	ни́щ-їи	ни̑щ-аѧ	ни́щ-ыѧ
Gen.	ни́щ-ихъ	ни́щ-ихъ	ни́щ-ихъ
Dat.	ни́щ-ымъ	ни́щ-ымъ	ни́щ-ымъ
Acc.	ни́щ-ыѧ[-ихъ]	ни̑щ-аѧ	ни́щ-ыѧ[-ихъ]
Instr.	ни́щ-ими	ни́щ-ими	ни́щ-ими
Prep.	ни́щ-ихъ	ни́щ-ихъ	ни́щ-ихъ

Notes on the Adjectives.

1) In adjectives whose stem ends in a guttural, softening occurs according to the general rule before soft vowels: благі́й --- блазі́и (see §11).

2) Before soft vowels, the combination -ск- changes to -ст-: сы́нъ человѣ́ческїй, ѡ̀ сы́нѣ человѣ́честѣмъ (the Son of Man, about/concerning the Son of Man).

3) Adjectives whose stem ends in a "hushing" sibilant, as in the case of nouns, have a mixed declension.

4) The adjectives и҆спо́лнь [full], свобо́дь [free, left to oneself, cast off], ѹ҆до́бь [easy, fearless] and several others like them, are not declined: и҆спо́лнь не́бо и҆ землѧ̀ сла́вы твоеѧ̀ ["Heaven and earth are full of Thy glory"--Liturgy].

5) Forms of the dual and plural that coincide with singular forms are distinguished by the same means as in nouns: i.e. by the use of ѡ, є, the circumflex accent (̑) and ы after the hushing sibilants.

In the singular, the genitive case is written with the ending -агѡ, -ѧгѡ to distinguish it from the accusative ending -аго, ѧго.

§58. Formation of the Degrees of Comparison.

In Church Slavonic, as in Russian [and English], there are three degrees of comparison: the positive, comparative and superlative.

The comparative degree is formed by means of suffixes:
1) the most ancient: _ьш, and
2) the late form _ѣйш_, or _айш_ after the "hushing" sibilants.

The Short Form.

In forming the stem for the comparative degree, the ancient and later suffixes are used differently. The ancient suffix (_ьш_) is used, in forming the stem, in adjectives with the suffix _к (ок, єк) and in certain primitive stems in _ъ, _а, _о (e.g. хѹд_ъ, *scant, bad*) joined directly to the stem: the stem consonant is softened, and the suffix _к (if it was in the stem of the positive degree) dropped.

In the use of the later suffix (_ѣйш_), the suffix of the positive degree stem is retained.

In the nominative singular masculine, the ш in the suffixes _ьш, _ѣйш, _айш is dropped; in the nominative singular neuter, the ending occurs with as well as without the ш.

Positive degree:	Root:	Stem for the comparative degree:
		With ьш:
выс_óк_ъ *high*	выс	выш_ш
глѹб_óк_ъ *deep*	глѹб	глѹбл_ьш
сла́д_ок_ъ *sweet*	слад	слажд_ш
		With ѣйш, айш:
бог_а́т_ъ *rich*	бог	бог_ат_ѣйш
крас_е́н_ъ *splendid*	крас	крас_н_ѣйш
выс_óк_ъ	выс	выс_оч_айш

The endings of comparative short adjectives are as follows:

a) In adjectives with the suffix _ьш:
masculine: _їй, feminine: _[ь]ш_и, neuter: _є or _[ь]ш_є:

вы́ш_їй, вы́ш_ши, вы́ш_є or вы́ш_шє: higher;
глꙋбл_їй, глꙋбл_ьш_и, глꙋбл_є or глꙋбл_ьш_и: deeper;
сла́жд_їй, сла́жд_ш_и, сла́жд_є or сла́жд_ш_є: sweeter.

Primitive stems: хꙋжд_їй, хꙋжд_ш_и, хꙋжд_є [хꙋжд_ш_є]: worse.

b) In adjectives with the suffix _ѣ́йш [_айш]:
masculine: _ѣ́й, feminine: _ѣ́йш_и, neuter: _ѣ́є, _ѣ́йш_є, in addition to which there is a softening of gutturals (permutation into the "hushing" sibilants), and _ѣ́ is changed into _а, final _д (in primitive stems--хꙋд_ъ) and final _з (in adjectives with the suffix _к [ок, єк]) change to _ж (and the suffix _к is dropped).

бог_ат_ѣ́й, бог_ат_ѣ́йш_и, бог_ат_ѣ́є [бог_ат_ѣ́йш_є]: richer.

крас_н_ѣ́й, крас_н_ѣ́йш_и, крас_н_ѣ́є [крас_н_ѣ́йш_є]: more beautiful, splendid.

выс_оч_а́й, выс_оч_а́йш_и, выс_оч_а́є [выс_оч_а́йш_є]: higher.
(хꙋд_ъ): хꙋж_а́й, хꙋж_а́йш_и, хꙋж_а́є [хꙋж_а́йш_є]: worse.

(бли́з_ок_ъ) ближ_а́й, ближ_а́йш_и, ближ_а́є [ближ_а́йш_є]: nearer.

The Full Form.

The full endings for adjectives in the comparative degree are the following:

a) In adjectives with the suffix -ьш: -(ь)ш-їй, -(ь)ш-аѧ, -(ь)ш_єє:

вы́ш-шїй, вы́ш-шаѧ, вы́ш-шєє: higher;
глꙋбл_ьшїй, глꙋбл_ьшаѧ, глꙋбл_ьшєє: deeper;

b) In adjectives with the suffix _ѣ́йш (айш): ѣ́йш_їй, ѣ́йш_аѧ, ѣ́йш_єє:

бог_ат_ѣ́йш_їй, бог_ат_ѣ́йш_аѧ, бог_ат_ѣ́йш_єє: richer;
выс_оч_а́йш_їй, выс_оч_а́йш_аѧ, выс_оч_а́йш_єє: higher.

In Church Slavonic, there are several adjectives that form their degrees of comparison from other stems:

Masculine:		Neuter:	Feminine:
вели́кїй (great)	--бо́л_їй (greater)	бо́л_е, бо́л_ьше	бо́л_ьши
	бо́л_ьшїй	бо́л_ьшее	бо́л_ьшаѧ
	ва́щ_їй (greater)	ва́щ_е, ва́щ_ше	ва́щ_ши
	ва́щ_шїй	ва́щ_шее	ва́щ_шаѧ
до́брый (good)	лꙋ́ч_їй (better)	лꙋ́ч_ше	лꙋ́ч_ши
	лꙋ́ч_шїй	лꙋ́ч_шее	лꙋ́ч_шаѧ
благі́й (good)	оу́н_їй (better)	оу́н_е, оу́н_ше	оу́н_ши
	оу́н_шїй	оу́н_ее[1], оу́н_шее	оу́н_шаѧ
ма́лый (small)	мн_і́й (lesser, less)	ме́н_ьше	ме́н_ьши
	ме́н_ьшїй	ме́н_ьшее	ме́н_ьшаѧ
ѕлы́й (evil, ill)	го́р_їй (worse)	го́р_ше, гор_ѣ́е[2]	го́р_ши
	го́р_шїй	го́р_шее	го́р_шаѧ

Note 1: The adjectives **лꙋ́чїй** and **го́рїй** appear not to have short forms of the neuter without the suffix **ш** (**лꙋ́ч_е, го́р_е**). **Оу́нее** seems to be a full form without a suffix. **Горѣ́е** was formed by means of the later suffix.

Note 2: Sometimes these adjectives also form comparatives regularly, from their own stems: **добрѣ́йшїй, ѕлѣ́йшїй.**

---

[1] Luke 17:2--"It were *better* for him that a millstone..."

[2] (Private) Evening Prayer 3: "Sins I have committed...*worse* than a beast".

§59. The Use of the Comparative and Superlative Degrees in Church Slavonic.

The superlative degree has no special suffixes; it generally makes use of the suffix of the comparative degree -ѣйш- and less often -[ь]ш-, and the distinction between the comparative and superlative consists mainly in the different senses in which they are used.

In the comparative, the degree of a quality in some object is compared with the same quality in another object: **не дꙋшá ли бóльши є҆́сть пи́щи** (Matth. 6:25--Is not the life more than meat?). The comparative degree can also indicate the greater or lesser degree of a quality in one and the same object by comparison to another of its states: **дáждь премꙋдромꙋ винꙋ, и҆ премꙋдрѣйшїй бꙋдетъ** (Give a wise man occasion, and he will be yet wiser--Prov. 9:9 [Septuagint]).

In the superlative degree, what occurs is not comparison, but rather an object is set apart by reason of the highest quality in a series of other objects (not less than three) of the same kind or type, for example: **Ѕмі́й же бѣ̀ мꙋдрѣйшїй всѣ́хъ ѕвѣрéй** ("Now the serpent was the most crafty of all the beasts"--Gen. 3:1). A formal sign of the superlative may be seen in the presence of the word **всѣ́хъ, ѿ всѣ́хъ** ("of all") with the degree of comparison; in the use of nouns with the prepositions **ѿ, въ, междꙋ̀** [from/of, in, among] or the use of nouns with the genitive plural so as to indicate the realm of objects from which something is set apart. When it is difficult to make the distinction,the Russian preposition *изъ* may be inserted. For example: **І҆и҃се, свѣ́те, превы́шшїй всѣ́хъ свѣ́тлостей** ("Jesus, the Light above all Lights"--Akathistos Hymn to the Saviour, Oikos 6). But in the text, **Превы́шшаѧ а҆́гг҃лъ, мі́рскагѡ мѧ̀ превы́шша сли́тїѧ сотворѝ** ("O thou who art above the Angels, raise me above the world's confusion"--Midnight Song to the Mother of God, from the

Morning Prayers)--we are dealing with the comparative degree, since this could not be translated "O thou who are the highest *of* the Angels", the Mother of God not being an Angel. Consequently, She is being compared to them, and not set apart from among them. Other examples: **є҆́же ма́лѣйше ᲂу҆́бо є҆́сть ѿ всѣ́хъ сѣ́менъ: є҆гда̀ же возрасте́тъ, бо́лѣе всѣ́хъ ѕе́лїй є҆́сть** (Matth. 13:32—"Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs"). **Дне́сь въ бо́льшаго ѿ прⷪ҇рѡ́къ рожде́нїи і҆ѡа́нна и҆спо́лнисѧ** ("Today [the word of Isaiah] is fulfilled in the Nativity of John, the greatest of the Prophets"—Vespers for June 24, Doxasticon at the Aposticha). **Ѹ҆чи́телю, ка́ѧ за́повѣдь бо́льши є҆́сть въ зако́нѣ;** (Matth. 22:36—"Master, which is the great commandment in the law?"). **Кто̀ ᲂу҆́бо бо́лїй є҆́сть въ црⷭ҇твїи нб҇нѣмъ;** (Matthew 18:1—"Who is the greatest in the kingdom of heaven?"). **А҆́зъ бо є҆́смь мні́й а҆пⷭ҇толѡвъ** (I Cor. 15:9—"For I am the least of the Apostles"). **Кі́й мни́тсѧ и҆́хъ бы́ти бо́лїй;** (Luke 22:24—"which of them should be accounted the greatest").

When the superlative degree is expressed, there may not be words indicating the range of objects from which someone or something stands out, e.g. **поне́же ѡ҆брѣ́тенъ є҆сѝ мꙋдрѣ́йшїй** ("because thou art found wisest"—I Esdras 4:42 [II Esdras in the Slavonic Bible]—wisest one of three, as seen in the context).

The form of comparative degree may show the especially high quality of the object without relation to other objects, i.e., without comparison or setting apart, for example: **ѽ сладча́йшаѧ моѐ весно̀, сладча́йшее моѐ ча́до** (Holy Saturday Matins, 3rd Stasis, verse 17: "O my sweet springtime, my sweetest child"). **Къ преспѣ́ѧнїю же и҆ ᲂу҆множе́нїю добродѣ́тели бж҇твеннѣ́йшїѧ** (Canon of Preparation for Holy Communion, Ode 7: "unto furtherance and increase of Divine virtue"). **Древесє́мъ безслове́снымъ не принесо́сте че́сти** (Octoechos T. 5, Wednesday at Matins, Ode 7--"Ye showed no honors to [utterly] dumb [figures of] wood..."). This absolute form of comparison is formally assigned to the superlative, but in contradistinction to the principal superlative, it is called the *absolute superlative*, or the *elative* (from the Latin term *elativus*). Such an elative superlative usually bears an emotional-stylistic character.

Note: In grammars of Old Church Slavonic, also indicated is a form of the superlative made by means of the prefix **наи-**, joined to the comparative degree: e.g. **наиста́рѣи[й]**, "oldest". However, in Church Slavonic liturgical books it is difficult to find such forms of the superlative, except for **наипа́чє** (adverb). In his monumental Church Slavonic dictionary (**Полный церковно-славянскій словарь**), Fr. G. Diachenko does not list a single word beginning **наи-** except for **наипа́чє.**

Adjectives in the positive degree with the prefixes **всє-**, **вєлє-**, **трє-**, **три-**, **прє-** merely show a high degree of some quality without any sense of comparison or setting something apart from a group; for this reason, such forms are not part of the system of degrees of comparison.

§60. Declension of Short Comparative Adjectives.

Singular.

	Masculine	Neuter	Feminine
N., V.	мꙋдр-ѣ́й *(wiser)*	мꙋдр-ѣ́є [-ѣ́йшє]	мꙋдр-ѣ́йши
Gen.	мꙋдр-ѣ́йша	мꙋдр-ѣ́йша	мꙋдр-ѣ́йши
Dat.	мꙋдр-ѣ́йшꙋ	мꙋдр-ѣ́йшꙋ	мꙋдр-ѣ́йши
Acc.	мꙋдр-ѣ́йш-ъ [-а]	мꙋдр-ѣ́є [-ѣ́йшє]	мꙋдр-ѣ́йшꙋ
Instr.	мꙋдр-ѣ́йшимъ	мꙋдр-ѣ́йшимъ	мꙋдр-ѣ́йшєю
Prep.	мꙋдр-ѣ́йши	мꙋдр-ѣ́йши	мꙋдр-ѣ́йши

Dual.

N., A., V.	мꙋдр-ѣ̑йша	мꙋдр-ѣ̑йша, -ѣ̑йши	мꙋдр-ѣ̑йши
G., P.	мꙋдр-ѣ̑йшꙋ	мꙋдр-ѣ̑йшꙋ	мꙋдр-ѣ̑йшꙋ
D., I.	мꙋдр-ѣ́йшима	мꙋдр-ѣ́йшима	мꙋдр-ѣ́йшима

		Plural.	
N., V.	мꙋдр-ѣ̑йше [-и]	мꙋдр-ѣ̑йша	мꙋдр-ѣ́йшѧ
Gen.	мꙋдр-ѣ́йшихъ	мꙋдр-ѣ́йшихъ	мꙋдр-ѣ́йшихъ
Dat.	мꙋдр-ѣ́йшымъ	мꙋдр-ѣ́йшымъ	мꙋдр-ѣ́йшымъ
Acc.	мꙋдр-ѣ́йшѧ	мꙋдр-ѣ̑йша	мꙋдр-ѣ́йшѧ
Instr.	мꙋдр-ѣ́йшими	мꙋдр-ѣ́йшими	мꙋдр-ѣ́йшими

The full forms of the comparative and superlative degree are declined regularly, on the pattern of long adjectives with the stem in a "hushing" sibilant.

Texts for Practice.

1) Никто́же приставлѧ́етъ приставле́нїѧ пла́та небѣ́лена ри́зѣ ве́тсѣ...нижѐ влива́ютъ вїна̀ но́ва въ мѣ́хи ве́тхи. 2) Во мно́зѣ ꙗ҆зы́цѣ сла́ва царю̀: во ѡ҆скꙋде́нїи же лю́дстѣ сокрꙋше́нїе. 3) Ра́бъ смы́сленъ ѡ҆блада́етъ влады́ки безꙋ́мными. 4) Подоба́етъ ᲂу҆́бо є҆пⷭ҇копꙋ бы́ти непоро́чнꙋ... тре́звенꙋ, цѣломꙋ́дрꙋ, бл҃гоговѣ́йнꙋ, че́стнꙋ, страннолюби́вꙋ, ᲂу҆чи́тельнꙋ. 5) Всѧ̑ ᲂу҆́бо чи̑ста чи̑стымъ: ѡ҆скверне́нымъ же и҆ невѣ́рнымъ ничто́же чи́сто. 6) Кри́тѧне при́снѡ лжи́ви, ѕлі́и ѕвѣ́рїе, ᲂу҆тро́бы пра̑здныѧ. 7) Бꙋ́ихъ же и҆ ненака́занныхъ стѧза́нїй ѿрица́йсѧ, вѣ́дый, ꙗ҆́кѡ ражда́ютъ сва̑ры. 8) Є҆̑лицы ᲂу҆́бо соверше́нни, сїѐ да мꙋ́дрствꙋимъ. 9) Превы́шшаѧ а҆́гг҃лъ, мі́рскагѡ мѧ̀ превы́шша сли́тїѧ сотворѝ. 10) Тѣ́мже блаже́нна є҆сѝ въ ро́дѣхъ родѡ́въ, бг҃облаже́ннаѧ, херꙋві́мѡвъ свѣтлѣ́йши, и҆ серафі́мѡвъ честнѣ́йши сꙋ́щаѧ. 11) Лꙋ́чша себѐ не и҆щѝ, и҆ крѣ́пльша себѐ не пыта́й. 12) Бре́мене па́че себѐ не воздви́жи, и҆ крѣ́пльшꙋ и҆ богатѣ́йшꙋ себѐ не прїѡбща́йсѧ. 13) І҆и҃се, свѣ́те, превы́шшїй всѣ́хъ свѣ́тлостей. 14) І҆и҃се, крѣ́посте высо-ча́йшаѧ. 15) Ра́дꙋйсѧ, всѣ́хъ небе́сныхъ чинѡ́въ превы́шшаѧ безъ разсꙋжде́нїѧ. 16) И҆ ꙗ҆́коже не возгнꙋша́лсѧ є҆сѝ скве́рныхъ є҆̑ѧ

ѹ҆́стъ[1] и҆ нечи́стыхъ, цѣлꙋющихъ тѧ̀, нижѐ мои́хъ возгнꙋша́йсѧ скве́рнšихъ ѻ҆́ныѧ ѹ҆́стъ и҆ нечи́стшихъ, нижѐ ме́рзкихъ мои́хъ и҆ нечи́стыхъ ѹ҆сте́нъ, и҆ скве́рнагѡ и҆ нечи́стѣйшагѡ моегѡ̀ ѧ҆зы́ка.

Key.

1) No man putteth a piece of new cloth unto an old garment...neither do men put new wine into old bottles [Matth. 9:16-17]. 2) In a populous nation is the glory of a king: but in the failure [lack] of people is ruin [Prov. 14:28--*Septuagint*]. 3) A wise servant shall have rule over foolish masters [Prov. 17:2--*Septuagint*]. 4) A bishop then must be blameless...vigilant, sober, devout, honest, given to hospitality, apt to teach [I Tim. 3:2]. 5) Unto the pure all things are pure: but unto them that are defiled and unbelieving, nothing is pure [Tit. 1:15]. 6) The Cretans are alway liars, evil beasts, slow bellies [Tit. 1:12]. 7) But foolish and unlearned questions avoid, knowing that they do gender strifes [II Tim. 2:23]. 8) Let us, therefore, as many as be perfect, be thus minded [Philippians 3:15]. 9) O thou who art above the Angels, raise me above the world's confusion [Morning Prayer, Midnight Song to the Thetokos]. 10) Therefore thou art blessed for all generations, thou who art blessed of God: more radiant than the Cherubim, and more honourable than the Seraphim [Prayer following the Canon to the Mother of God]. 11) Seek not one better than thyself, and test not one more powerful than thyself [Prologue for June 28]. 12) Burden not thyself above thy power, and have no fellowship with one that is mightier and richer than thyself [Ecclus. 13:2]. 13) Jesus, the Light above all Lights [Akathist Hymn to the Saviour, Oikos 6]. 14) Jesus, Supreme Strength! [Akathist to the Saviour, Oikos 7]. 15) Rejoice, thou who art higher without question than all the host of heaven [Theotokion at "Lord I have cried" for June 30]. 16) And as Thou didst not spurn her foul and

---

[1]) **ѹ҆ста̀** means "mouth" (Greek στόμα), while **ѹ҆стнѣ̀** (with the **н**) means "lips" (Greek χείλη).

unclean lips, kissing Thee, neither spurn Thou my fouller lips than those, and more unclean; nor yet my vile and impure mouth, and my foul and unclean tongue [2nd Prayer of Preparation for Holy Communion, of St. John Chrysostom].

NUMERALS.

§61. *Numerals* are the name we give words that indicate the quantity or order of objects.

Numerals that indicate quantity (answering the question "how many?") are called *cardinal* numbers.

Numerals that indicate the order in which objects are arranged (answering the question "which?") are called *ordinals.*

Besides these, there also exist the following categories of numerals: collective (e.g. ѻ҆боѐ,тро́є [both, a set of three]); multiple numbers (e.g. є҆динокра́тный, двокра́тный, сꙋгꙋ́бый--onefold, twofold, reiterated]); and fractions (по́лъ, че́тверть, десѧти́на--half, quarter, tenth part).

Slavonic numerals, like Russian, are based on the decimal system, and therefore independant names exist only for the basic numbers, the rest being derived from them. Thus, numerals can have the following structure: *a)* basic or simple numbers, the first ten, as well as сто̀, ты́сѧща, тьма̀, легеѡ́нъ, леѡ́дръ [100, 1,000, 10,000, 100,000, 1,000,000] and the like; and *b)* compound: those consisting of combinations of simple numbers: трина́десѧть, три́десѧть и҆ пѧ́ть [13, 35] and so on.

The numerals in Church Slavonic, when they indicate the number of people, can be used with much greater freedom than is the case in Russian, for example: И҆ призва̀ ѻ҆бана́десѧть, и҆ нача́тъ и҆̀хъ посыла́ти два̀ два̀ (Mark 6:7--"And he called unto him the twelve, and began to send them forth by two and two"). The same freedom of use can be seen in the Greek text: Καὶ προσκαλεῖται τοὺς δώδεκα, καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο. Возврати́шасѧ же се́дмьдесѧтъ съ ра́достїю (Luke 10:17—"And the seventy returned again with joy"): Ὑπέστρεψαν δε οἱ ἑβδομήκοντα μετὰ χαρᾶς.

§62. The Declension of Simple Quantitative Nume rals.

The numerals є҆ди́нъ, два̀, трѝ, четы́ре [1, 2, 3, 4] are adjectives, while пѧ́ть [5] and the rest are nouns. This is reflected in the character of their declension and the way they are joined with nouns, whose number they indicate.

The characteristic features of the numeral adjectives are their gender endings and their agreement with the nouns. To be sure, as regards трѝ, четы́ре [3, 4] it can be said that they have lost the distinction of gender, even though the forms трѝ, трїѐ, четы́ре, четы́ри are used.

The numeral є҆ди́нъ is declined on the model of то́й, in the singular, dual and plural, and can have several senses:

1) As a numeral; the plural form in this case is not a contradiction, since certain nouns have only the plural form, e.g. «Врата̀ є҆ди́на га́дова» (Ezek. 48:34-35—"One gate of Gad") and the numeral agrees with its noun in number and gender.

2) As an adjective, in the sense of "only": «Є҆ди́не вѣ́дый человѣ́ческагѡ сꙋщества̀ не́мощь» ["Thou Who alone knowest the frailty of human nature"—Eirmos of the 1st Tone]; in the sense of "without others": «И҆ и҆до́ша въ мѣ́сто пꙋ́сто корабле́мъ є҆ди́ни» (Mark 6:32—"And they departed into a desert place by ship privately").

3) To indicate an abstract unity, the neuter singular is used: «А҆́зъ и҆ ѻ҆ц҃ъ є҆ди́но є҆сма̀» (John 10:30—"I and My Father are one").

The numeral є҆ди́нъ can also have long endings on the model of the full adjectives.

	Masculine	Neuter	Feminine
		Singular.	
Nom.	є҆ди́н-ъ *one*	є҆ди́н-о	є҆ди́н-а
Gen.	є҆ди́н-огѡ	є҆ди́н-огѡ	є҆ди́н-оѧ[1]
Dat.	є҆ди́н-омꙋ	є҆ди́н-омꙋ	є҆ди́н-ой
Acc.	є҆ди́н-ъ [-ого]	є҆ди́н-о	є҆ди́н-ꙋю
Instr.	є҆ди́н-ѣмъ	є҆ди́н-ѣмъ	є҆ди́н-ою
Prep.	є҆ди́н-омъ	є҆ди́н-омъ	є҆ди́н-ой
		Dual.	
N., A.	є҆ди̑н-а	є҆ди̑н-а,-ѣ	є҆ди́н-ѣ
G., P.	є҆ди́н-ою	є҆ди́н-ою	є҆ди́н-ою
D., I.	є҆ди́н-ѣма	є҆ди́н-ѣма	є҆ди́н-ѣма
		Plural.	
Nom.	є҆ди́н-и	є҆ди́н-ы	є҆ди́н-а
Gen.	є҆ди́н-ѣхъ	є҆ди́н-ѣхъ	є҆ди́н-ѣхъ
Dat.	є҆ди̑н-ѣмъ	є҆ди̑н-ѣмъ	є҆ди̑н-ѣмъ
Acc.	є҆ди́н-ы	є҆ди́н-ы	є҆ди́н-а
Instr.	є҆ди́н-ѣми	є҆ди́н-ѣми	є҆ди́н-ѣми
Prep.	є҆ди́н-ѣхъ	є҆ди́н-ѣхъ	є҆ди́н-ѣхъ
		Dual.	
N., A.	два̀, ѻ҆́ба *two, both*	два̀, двѣ̀; ѻ҆́ба, ѻ҆́бѣ	двѣ̀, ѻ҆́бѣ
G., P.	двою̀ [двꙋ], ѻ҆бою	двою̀[двꙋ],ѻ҆бою̀	двою[двꙋ], ѻ҆бою̀
D., P.	двѣма̀, ѻ҆бѣ́ма	двѣма̀, ѻ҆бѣ́ма	двѣма̀, ѻ҆бѣ́ма

The numerals два̀, ѻ҆́ба are declined only in the dual, on the pattern of the pronoun то́й.

The numerals ѻ҆́ба, ѻ҆́бѣ ["both"] are of like quantitative meaning with два̀, двѣ̀, but signify the two or their action as a unit, and in sense come close to the pronouns “the one and the other”. Ѻ҆́ба, ѻ҆́бѣ in combination with де́сѧть has the value of a number and is equivalent to the numeral два̀, e.g. ѻ҆бана́десѧте колѣ̑на (Acts 26:7--“[our] twelve tribes”), сꙋдѧ́щꙗ ѻ҆бѣмана́десѧте колѣ́нома і҆и҃левома (Matth. 19:28--“judging the twelve tribes of Israel”).

---

[1] є҆ди́нꙋ проти́вꙋ є҆ди́ноѧ (I Maccabees 13:28--"one against another").

The numerals трї́е[3], четы́ре[4] are declined only in the plural.

трїѐ, трѝ *(three)*

Plural.

(Common)	Masculine	Neuter and Feminine
Nom.	трїѐ, трѝ	трѝ
Gen.	трїе́хъ, тре́хъ	тре́хъ
Dat.	трїе́мъ, тре́мъ	тре́мъ
Acc.	трїе́хъ, тре́хъ, трѝ	трѝ
Instr.	трїе́ми, тремѝ	тре́ми
Prep.	трїе́хъ, тре́хъ	тре́хъ

четы́ре, четы́ри *(four)*

Nom.	четы́ре [-и]	четы́ри
Gen.	четы́рехъ	четы́рехъ
Dat.	четы́ремъ	четы́ремъ
Acc.	четы́ри [-е]	четы́ри
Instr.	четы́рьми	четы́рьми
Prep.	четы́рехъ	четы́рехъ

The numbers from пѧ́ть (5) to де́сѧть (10) are declined on the model of substantives of the 3rd declension (e.g. ко́сть, *bone*), usually only in the singular.

The numeral де́сѧть is also declined like the 3rd declension nouns (except for certain forms) in all three numbers. Besides the usual forms of the declension, in the plural this numeral has forms built on the pattern of the soft-declension adjectives as well. The numbers from пѧ́ть to де́вѧть (9) can also have similar plural endings: не погꙋблю̀ десѧти́хъ ра́ди (Gen. 18:32--"I will not destroy it for ten's sake"); четы́редесѧти пѧти́хъ ра́ди (Gen. 18:28--"for the sake of forty-five").

	Singular	Plural	Dual
Nom.	де́сѧт_ь *(ten)*	десѧ́т_и[_е]	десѧ́т_и[_ѣ]
Gen.	десѧт_ѝ	десѧ́т_ъ, _и́хъ *(adjectival form)*	десѧ́т_ꙋ
Dat.	десѧт_ѝ	десѧ́т_емъ, _и́мъ *(adj.)*	десѧт_ьма̀
Acc.	де́сѧт_ь[_е]	десѧ́т_и[_е]	десѧ́т_и [_ѣ]
Instr.	десѧт_їю̀	десѧт_ьмѝ	десѧт_ьма̀
Prep.	десѧт_ѝ	десѧ́т_ехъ, _и́хъ *(adj.)*	десѧ́т_ꙋ

Nom.	сто̀ *(hundred)*	ста̂	стѣ̂
Gen.	ста̀	сѡ́тъ	стꙋ
Dat.	стꙋ̀	стѡ́мъ	сто́ма
Acc.	сто̀	ста̂	стѣ̂
Instr.	сто́мъ	сты̀	сто́ма
Prep.	стѣ̀	стѣ́хъ	стꙋ

Numerals ending in -а [ты́сѧща, тьма̀] are declined according to the 2nd declension; those in _ъ, _о (легеѡ́нъ[100,000], леѡ́дръ[1,000,000], сто̀ [100]) follow the 1st declension; the numeral несвѣ́дь (100,000) follows the 3rd.

The numerals тьма̀ [10,000], несвѣ́дь [100,000], besides their normal significance as num- bers, have also a more general meaning, an unspecified "great number".

Note: The numerals несвѣ́дь and леѡ́дръ do not occur in liturgical books.

§63. Formation of Compound Numerals.

Compund numbers are formed as follows:

a) The numbers from 11 to 19 are formed by joining the figures from 1-9 to де́сѧть by means of the preposition на, and де́сѧть which is the object of the preposition, is in the accusative case (на́ десѧть or на́ десѧте): є҆дин_на́_десѧть[_є]--є҆динона́десѧть[є]; in New Church Slavonic, this numeral is used only with the connecting vowel о: є҆динона́десѧть сынѡ́въ свои́хъ (Gen. 32:22-- "his eleven sons"); двана́десѧть[є], пѧтьна́десѧть[є] and so on.

Note: По растри́гѣ же въ лѣ́то тоѧ́же ѻ҆смы́ѧ ты́сѧщи, втора́гѡ ста̀ четвери́ца на десѧ́тицꙋ (Prolog, May 15, the life of St. Dimitri the Crown Prince--"And after the deposition, in the same year 7114 [*anno creationis*]")--this example shows clearly the use of the accusative case after на in the formation of numerals.

b) Numbers signifiying the tens from 20 to 90 are formed from the units showing the number of tens, and де́сѧть, which is joined with them in the manner of nouns, by agreement or government. The numbers два̀, трѝ, четы́ре agree with де́сѧть in case and number, and in this combination де́сѧть has no distinctions of gender: (два̀ десѧ́ти and not *двѣ̀ десѧ́ти) = два́десѧть, трѝ десѧ́ти = три́десѧть, четы́ре десѧ́ти=четы́редесѧть. The final -и of these numerals has been shortened to _ь. (But: пѧтьдесѧ́тъ).

The numbers from пѧ́ть to де́вѧть are joined with де́сѧть by government, i.e. they are followed by the genitive plural: пѧ́ть десѧ́тъ ["five tens"]= пѧтьдесѧ́тъ [50], ше́сть десѧ́тъ [6 tens] = шестьдесѧ́тъ [60] and so forth.

In like manner are formed the numerals for hundreds: by agreement--двѣ́стѣ [=200](in the dual number) or двѣ́сти (under the influence of Russian), три́ста [300], четы́реста [400]; or by government--пѧтьсѡ́тъ [500], шестьсѡ́тъ [600], and so on. The numbers from 200 to 400 are almost always written as one word in the nominative case, although now and then they can be met with written as two words; those from 500 to 900, on the contrary, are mostly written separately in the nominative, though forms written as a single word are also used.

The remaining numbers, expressing larger figures--ты́сѧща, тьма̀, легеѡ́нъ, леѡ́дръ &c. are joined with the units expressing their quantity in the same manner as are those for the tens and hundreds, but they are written separately: двѣ̑ ты́сѧщы, двѣ̑ тьмѣ̑: трѝ ты́сѧщы, трѝ тьмы̑: пѧ́ть ты́сѧщъ, пѧ́ть те́мъ and so on.

c) Complex numbers are always written as separate words. The last figure is usually joined by means of the conjunction и҆, but all the other figures can be joined by и҆ as well; and complex numbers without и҆ are also to be encountered: и҆ прорица́ти бꙋдꙋ́тъ дні́й ты́сѧщꙋ двѣ́стѣ и҆ шестьдесѧ́тъ (Rev. 11:3--"And they shall prophesy a thousand two hundred and threescore days"); и҆ размѣ́ри стѣ́нꙋ є҆гѡ̀ во сто̀ и҆ четы́редесѧть и҆ четы́ри ла́кти (Rev. 21:17--"And he measured the wall thereof, an hundred and forty and four cubits"); и҆ поживѐ є҆вє́ръ лѣ́тъ сто̀ три́десѧть четы́ри, и҆ родѝ фале́ка (Gen. 11:16--[*Septuagint version*] "And Heber lived an hundred and thirty-four years, and begat Phaleg").

§64. Declension of Compound Quantitative Numerals.

The component parts of compound numbers in Church Slavonic have not yet lost their independent meaning, and therefore when the number is declined the parts are declined like separate words, even though they make up one word. This has resulted in the fact that various forms can be used to indicate one and the same case of a given compound number.

a) The compound numbers from 11 to 19, formed with the preposition на, are declined as follows: either—

1) the first part [the unit] is declined: и҆ до́мъ сво́й созда̀ соломѡ́нъ тремина́десѧть лѣ́ты (III Kings 7:1--"But Solomon was building his own house thirteen years"); or—

2) only the second part is declined, in which case it takes endings on the model of adjectives of the soft declension: мѣ́ра є҆гѡ̀ четырена́десѧтихъ лакѡ́тъ (III Kings 7:15--[*Septuagint*]"a circumference of fourteen cubits encompassed it"). Or else—

3) Both parts are declined: по пѧтина́десѧти рѧ́дъ (III Kings 7:4--"fifteen [pillars] in each row").

In the numeral є҆диннона́десѧть the second part is usually declined, rarely the first: є҆динномꙋна́десѧть ꙗ҆ви́сѧ (Mark 16:14; Luke 24:9--"He appeared unto the eleven").

The conjunctions же, бо, ѹ҆̆бо usually break up these compound numbers and are written after the first part: є҆ди́нїи же на́десѧте ѹ҆ченицы̀ (Matth. 28:16--"Then the eleven disciples").

Note: In the oblique cases, the component parts of these numerals are sometimes written separately: по тре́хъ на́десѧтихъ дне́хъ (Prolog for March 5: "After thirteen days").

Possible combinations for the declension of двана́десѧть[-е]:

	1) First part in the Dual:	2) Both parts in Dual:
Nom., Acc.	двана́десѧть[-е]	
Gen., Prep.	двоюна́десѧте [-ь]	двоюна́десѧтꙋ
Dat., Instr.	двѣмана́десѧте[-ь]	двѣмана́десѧтьма

	3) 2nd part in the Sing.:	4) 2nd part in the Pl.:	5) 1st part in Dual, 2nd in Singular:
Nom.	двана́десѧть[е]		
Gen.	двана́десѧти	-ихъ	двоюна́десѧти
Dat.	двана́десѧти	-имъ	двѣмана́десѧти
Acc.	двана́десѧть[е]		
Instr.	двана́десѧтїю	-ьми	двѣмана́десѧтїю
Prep.	двана́десѧти	-ихъ	двоюна́десѧти

Slavonic Numerals:

	Cardinal:		Ordinal:
1:	а҃	є҆ди́нъ, -а, -о	1st: пе́рвый, -аѧ, -ое
2:	в҃	два̀, -ѣ̀, -ѣ̀	2nd: вторы́й, -а́ѧ, -о́е
3:	г҃	трїѐ, трѝ, -ѝ	3rd: тре́тїй, -їѧ, їе
4:	д҃	четы́ре, -и, -и	4th: четве́ртый, -аѧ, -ое
5:	є҃	пѧ́ть	5th: пѧ́тый, -аѧ, -ое
6:	ѕ҃	ше́сть	6th: шесты́й, -а́ѧ, -ое
7:	з҃	се́дмь	7th: седмы́й, -аѧ, -ое
8:	и҃	Ѻ҆́смь	8th: Ѻ҆смы́й, -а́ѧ, -о́е
9:	ѳ҃	де́вѧть	9th: девѧ́тый, -аѧ, -ое
10:	і҃	де́сѧть	10th: десѧ́тый, -аѧ, -ое
11:	а҃і	є҆динона́десѧть	11th: первыйна́десѧть, є҆динонадесѧ́тый
12:	в҃і	двана́десѧть[е]	12th: вторыйна́десѧть, дванадесѧ́тый
13:	г҃і	трина́десѧть[е]	13th: третїйна́десѧть, тринадесѧ́тый
14:	д҃і	четырена́десѧть[е]	14th: четвертыйна́десѧть, четыренадесѧ́тый
15:	є҃і	пѧтьна́десѧть[е]	15th: пѧтыйна́десѧтый, пѧтьнадесѧ́тый
16:	ѕ҃і	шестьна́десѧть[е]	16th: шестыйна́десѧть, шестьнадесѧ́тый
17:	з҃і	седмьна́десѧть[е]	17th: седмыйна́десѧть, седмьнадесѧ́тый
18:	и҃і	Ѻ҆смьна́десѧть[е]	18th: Ѻ҆смыйна́десѧть, Ѻ҆смьнадесѧ́тый
19:	ѳ҃і	девѧтьна́десѧть[е]	19th: девѧтыйна́десѧть, девѧтьнадесѧ́тый
20:	к҃	два́десѧть	20th: двадесѧ́тый

30:	л҃	три́десѧть[е]	30th:	тридесѧ́тый
40:	м҃	четы́редесѧть[е]	40th:	четыредесѧ́тый
50:	н҃	пѧтьдесѧ́тъ	50th:	пѧтьдесѧ́тый
60:	ѯ҃	шестьдесѧ́тъ	60th:	шестьдесѧ́тый
70:	ѻ҃	седмьдесѧ́тъ	70th:	седмьлесѧ́тый
80:	п҃	ѻ҆́смьдесѧтъ	80th:	ѻ҆смьдесѧ́тый
90:	ч҃	де́вѧтьдесѧтъ	90th:	девѧтьдесѧ́тый
100:	р҃	сто̀	100th:	со́тный
200:	с҃	двѣ́стѣ	200th:	двосо́тный, второсо́тный
300:	т҃	три́ста	300th:	трисо́тный
400:	ѵ҃	четы́реста	400th:	четвертосо́тный
500:	ф҃	пѧтьсѡ́тъ	500th:	пѧтьсо́тный
600:	х҃	шестьсѡ́тъ	600th:	шестьсо́тный
700:	ѱ҃	седмьсѡ́тъ	700th:	седмьсо́тный
800:	ѿ	ѻ҆смьсѡ́тъ	800th:	ѻ҆смьсо́тный
900:	ц҃	девѧтьсѡ́тъ	900th:	девѧтьсо́тный
1,000:	҂а҃	ты́сѧща	1,000th:	ты́сѧщный
2,000:	҂в҃	двѣ̑ ты́сѧщы	2,000th:	двоты́сѧщный, второты́сѧщный
8,000:	҂и҃	ѻ҆́смь ты́сѧщъ	8,000th:	ѻ҆сма́ѧ ты́сѧща
10,000:	҂і҃	тьма̀	100,000:	҂р҃ : легеѡ́нъ

1,000,000: ҂҂а҃ : леѡ́дръ

b) The numbers двана́десѧть[е] and ѻ҆бана́десѧть[е] can have five different combinations in their declension [see tables above on p. 82]:

1) the first part is declined in the dual number: на двоюна́десѧте престо́лѹ (Matth. 19:28—"upon twelve thrones");

2) both parts are declined in the dual: двѣмана́десѧтьма сѹпрѹ́гома волѡ́въ (III Kings 19:19—"with twelve yoke of oxen");

3) the 2nd part is declined in the singular: двана́десѧти лѣ́тъ (III Kings 2:12—"Then sat Solomon upon the throne of David his father] for twelve years");

4) the second part is declined in the plural, with the endings of soft-declension adjectives: **двана́десѧтихъ же а҆по́столѡвъ** (Matth. 10:2—"[the names] of the twelve Apostles");

5) both parts are declined: the first part in the dual, the second in the singular: **по двоюна́десѧти сꙋпрꙋ́гъ** (III Kings 19:19--"[plowing] with twelve yoke of oxen before him"—*lit.* "behind twelve yoke of oxen").

c) The compound numbers from 20 to 40 decline only the second part in the singular or plural (in the genitive, dative, and prepositional cases for the most part, taking the adjectival endings): e.g. **два́десѧти и҆ пѧтѝ лѣ́тъ** (Numbers 4:3—"from twenty-five years old [and upward]"); **не погꙋблю̀ три́десѧтихъ ра́ди** (Gen. 18:30—"I will not destroy [the city] for the sake of thirty"); **четы́редесѧтемъ** (March 9, 3rd Ode of the 2nd Canon—"[we flee for refuge] unto [you] the 40 [warriors of Christ]").

d) The compound numbers from 50 to 90 are declined in the following manner:

1) The first part is declined, while the second part remains in all cases in the genitive, according to the law of government, on which this construction is based: **по пѧти́десѧтъ** (Luke 9:14—"[for they were] about five thousand [men]"); **пѧтїю́десѧтъ** (Luke 7:41—"[one owed five hundred pence, and the other] fifty");

2) or else both parts are declined, with the second part taking the forms of the singular or plural (soft adjectival declension): **девѧти́десѧти и҆ тре́хъ** (Prolog for Aug. 19th—"of 93"); **ѡ҆ девѧти́десѧтихъ и҆ девѧтѝ пра́ведникъ** (Luke 15:7—"[more than over] ninety and nine just persons"); **съ пѧтїю́десѧтьми и҆́хъ** (IV Kings 1:14—"with their fifties [i.e. their military detachments of 50 men]")

e) Numbers from 200 to 400 decline both parts (by the law of agreement)[1]; those from 500 to 900 decline, it would appear, only the first part (by the law of government)[2]. In the oblique cases the component parts of these numerals usually are written separately, but joined forms are also to be encountered. For example: на тре́хъ стѣ́хъ пѣ̑нѧзь (John 12:5—"for three hundred pence"); и҆ гна̀ съ четы́рьми сты̀ мꙋже́й, двѣ́сти же мꙋже́й ѿста́шасѧ (I Kings [I Samuel] 30:10—"But [David] pursued, [he] and four hundred men, for two hundred abode behind"); предварѝ же прише́ствїе хр҇то́во лѣ́ты ѿсмїюсѡ́тъ (Prolog for July 20, Prophet Elias—"He preceded the birth of Christ by [about] 800 years"); є҆ди́нъ бѣ̀ до́лженъ пѧтїюсѡ́тъ дина́рїй (Luke 7:41—"the one owed five hundred pence").

f) Compounds of multiple numbers decline all parts: двꙋ̀ ты́сѧщъ пѧтисѡ́тъ девѧти́десѧти и҆ тре́хъ (Prolog for Aug. 19—"[of] two thousand five hundred and ninety-three").

§65. Numerals used with Nouns.

The numerals from є҆ди́нъ to четы́ре, like adjectives, when used with nouns function as modifiers and agree with their noun in gender, number and case: бѣ̀ і҆ѡ́на во чре́вѣ ки́товѣ трѝ днѝ и҆ трѝ нѡ́щи (Matth. 12:40--"Jonah was three days and three nights in the whale's belly"); четы́ри царѝ на пѧ́ть (Gen. 14:9--"four kings with [against] five").

---

[1] The "law of agreement" means that the number is used like an adjective and agrees with the noun in gender, number and case.--*Tr.*

[2] The "law of government" means that the number is used like a noun, followed by the noun in the genitive: e.g 1,000 men = "a thousand *of* men".

The numerals from 5 and up are treated grammatically as nouns, but logically as abstract numbers, defining the quantity of nouns, and therefore in these numerals there is a certain wavering in their connection with nouns: in some declension cases, like nouns, they govern nouns in the genitive plural, while in other cases they agree with the nouns in the manner of adjectives of definition or apposition. Thus in the nominative, genitive and accusative cases they always govern their nouns: nom., acc.--пѧ́ть ѻ҆ве́цъ [five sheep], gen.—пѧтѝ ѻ҆ве́цъ (just as па́стырь ѻ҆ве́цъ [shepherd, pastor of sheep], па́стырѧ ѻ҆ве́цъ), while in the dative, instrumental and prepositional cases they are joined either by agreement or, less often, by government: dative:—пѧтѝ ѻ҆вца́мъ, instrumental:.—пѧтїю̀ ѻ҆вца́ми, prep.—ѿ пѧтѝ ѻ҆вца́хъ. Examples of agreement: въ седмѝ лѣ́тѣхъ (Gen. 41:47—"in the seven [plenteous] years"); стома̀ а҆́гнцы (Gen. 33:19—"[he bought] for a hundred lambs" ; седмїю̀ тѧти́вами (Judges 16:7—"[if they bind me] with seven moist cords"). Examples of government: по пѧтѝ сі̂кль на главꙋ (Numbers 3:47—"five shekels apiece"); сто́мъ сі́клей (Deut. 22:19—"[they shall fine him] an hundred shekels"); по стꙋ тала̂нтъ (II Chronicles 27:5—"[And the children of Ammon paid him] an hundred talents [of silver]").

The numerals ты́сѧща, тьма̀ and легеѡ́нъ are usually joined to nouns in all cases by government: ты́сѧща человѣ̂къ, ты́сѧщи человѣ̂къ, ты́сѧщїю человѣ̂къ and so on, but one may also encounter a connection by means of agreement: сотворѝ ве́черю ве́лїю вельмо́жамъ свои́мъ ты́сѧщи мꙋже́мъ (Dan. 5:1—"made a great feast to a thousand of his lords").

§66. Peculiarities in the use of Compound Numbers with Nouns.

Numerals consisting of two figures and more, since they are made up of simple figures, are joined with nouns on the same principle as simple numerals.

a) Nouns that stand with the numbers from 11 to 14 are joined either with the first part of the number or the second (in the nominative, if the number ends in -е, the noun usually is joined with the first part)—for example, with the first part: Є҆ди́нїи же на́десѧте ѹ҆ченицы̀ (Matth. 28:16—"Then the eleven disciples..."); Ѻ҆бана́десѧте ѹ҆ченика̀ (Matth. 20:17—"[Jesus...took] the twelve disciples"); на двоюна́десѧте престѡ́лꙋ (Matth. 19:28—"upon twelve thrones"); ро́дове четырена́десѧте (Matth. 1:17—"fourteen generations"). With the second part: двана́десѧть и҆сто́чникѡвъ (Exodus 15:27—"twelve wells"); двꙋна́десѧти сынѡ́въ (Ex. 28:21—"[the names of the] children [of Israel], twelve").

In the numbers from 15 to 19, the figures of the first part are of the same [declensional] character as де́сѧть [the second part], and therefore regardless of whether the noun is joined with the first or second part of the numeral [i.e. regardless of which part of the numeral has the declension endings] , the result is the same: съ пѧтїюна́десѧть сы́ны or съ пѧтьна́десѧтїю сы́ны [with fifteen sons].

b) Nouns that stand with numbers consisting of tens, are joined with them as with де́сѧть (§65), by agreement and sometimes by government, e.g. седми́десѧти мꙋжє́мъ (Judges 9:2--"[is it better that] seventy men [should reign over you, or that...]"); на седми́десѧти ѻ҆сла́хъ (Judges 12:14 --"on threescore and ten ass colts").

c) With numerals of two figures, consisting of hundreds, nouns are usually joined by government, but sometimes forms of joining by agreement are to be met with, e.g. съ четы́рьми сты̀ мꙋже́й (I Kings [Samuel] 30:10—"with four hundred men"); на тре́хъ стѣ́хъ пѣ̑нѧзь (John 12:5—"for three hundred pence"); пѧтїюсѡ́тъ дина̑рїй (Luke 7:41—"[owing] five hundred pence"); agreement: ꙗ҆ви́сѧ бо́ле пѧтѝ сѡ́тъ бра́тїѧмъ (I Cor. 15:6—"He was seen of above five hundred brethren").

d) Nouns that stand with numerals of multiple figures are joined to the last figure; but if the noun comes before the numeral, it is joined with the first figure: **сы́нъ три́десѧть и҆ двою̀ лѣ̑тꙋ** (IV Kings 8:17—"Thirty and two years old was he when he began to reign"); **четы́редесѧть и҆ шестїю̀ лѣ́тъ** (John 2:20—"Forty and six years [was this temple in building]"); **съ шестїю́десѧтъ и҆ шестїю̀ хр҇то́выми ѹ҆го́дники** (Jan. 4, 9th Ode at Matins: "With the sixty-six Saints of Christ"); **лѣ́тъ ѻ҆́смьдесѧтъ и҆ четы́ре** (Luke 2:37—"[a widow] of about fourscore and four years"); **лѣ́ты ѻ҆смїю̀ сѡ́тъ** (Prolog for June 20—"eight hundred years").

§67. Exceptions in the Use of Nouns with Numerals.

The following cases may be noted, where the noun joined with numerals from 5 and up, as the subject of a sentence, can be in the nominative case (instead of the usual genitive):

a) When the noun seems to bear the main emphasis, and the number is used merely as a modifier or apposition, e.g. in the service for the 7 Youths of Ephesus (Aug. 4): **ꙗ҆́коже ѿ сна̀ а҆́бїе воста́ша, вкꙋ́пѣ се́дмь ѻ҆́троцы бж҃е́ственнїи** (Vespers, at *Lord I have cried*—"As if from sleep they woke at once, together, the seven divine youths"); **честны́ѧ дѣ́ти се́дмь** (Matins, Ode 1—"the honourable seven children"); **ѕвѣ́зды неꙋкло́нны се́дмь** (Ode 3—"seven steadfast stars"); **да восхва́лѧтсѧ ст҃і́и ѻ҆́троцы се́дмь** (Ode 6—"Let the holy seven youths be praised") and elsewhere; in the service for the 40 Martyrs (March 9): **бг҃а на́мъ, мꙋ́ченицы четы́редесѧте, ны́нѣ бл҃гопремѣ́нна сотвори́те ва́шими моли́твами** (Ode 1—"Now render God well-disposed towards us by your prayers, ye Forty Martyrs"); **четы́редесѧте хр҇то́вы мꙋ́ченицы** (Ode 5—"the Forty Martyrs of Christ").

b) Especially characteristic in this regard are examples in which the subject precedes the numeral: **и҆ и҆до́ша же бра́тїѧ**

і҆ѡ́сифовы де́сѧть (Gen. 42:3—"And Joseph's ten brethren went"); **бы́ша же є҆мꙋ̀ сы́нове се́дмь** (Job 1:2—"And there were [born] unto him seven sons"); **моселле́мїю же сы́нове и҆ бра́тїѧ ѻ҆смьна́десѧть, си́льнїи** (I Chronicles 26:9—"And Meshellemiah [Mosellemia] had eightteen sons and brethren, mighty men").

c) With the verb **бы́ти** [to be], indicating possession: **и҆ а҆ха́вꙋ бѣ́ша се́дмьдесѧтъ сы́ны въ сама́рїи** (IV Kings 10:1—"And Ahab had seventy sons in Samaria"); **и҆ бы́ша є҆мꙋ̀ три́десѧть сы́ны и҆ три́десѧть дще́ри** (Judges 12:9—"And he had thirty sons, and thirty daughters"). But in such expressions the usual method of joining is also possible: **и҆ гедеѡ́нꙋ бы́ша се́дмьдесѧтъ сынѡ́въ** (Jd. 8:30—"And Gideon had threescore and ten sons").

d) When the numeral is a nominal part of the predicate: **и҆ да бꙋ́дꙋтъ ѻ҆́смь столпы̀, и҆ стѡ́ѧла и҆́хъ сре́брѧна шестьна́десѧть** (Ex. 26:25—"And there shall be eight posts, and their sixteen silver sockets").

Note: It may well be that such a formulation of the subject reflects the influence of the Greek original, in which the subject with a numeral always is put in the nominative plural (beginning with the number 2), e.g. Gen. 42:3: κατέβησαν δὲ οἱ ἀδελφοὶ Ἰωσὴφ οἱ δέκα—Job 1:2: ἐγένοντο δὲ αὐτῷ υἱοὶ ἑπτά.

§68. Formation and Declension of Ordinal Numerals.

Ordinal numerals are formed from the cardinals (except for **є҆ди́нъ**[1] and **два̀**) by adding the full adjectival endings to the stem, either directly or with the aid of a suffix: **пе́рвый, в-тор-ы́й, тр-е́-тїй, четве́р-т-ый, пѧ́т-ый** and so on.

---

[1] As part of **є҆диннона́десѧть, є҆ди́нъ** can have an ordinal form: **во є҆ди́ный же на́десѧть ча́съ** (Matth. 20: 6--"And about the eleventh hour").

The ordinals from 11 to 19 usually join the full adjectival endings to the stem of the first part, but the endings can also be joined to the second part: въ третїйна́десѧть де́нь (II Maccabees 15:37: "[to celebrate] the thirteenth day"); є҆диннонадесѧ́тое лѣ́то (III Kings 6:38—"In the eleventh year").

The same endings are joined to the ordinals from 20 to 90, and also from 200 to 900, attached to the second part either directly or by means of the suffix -н-: двадесѧ́тый, пѧтьдесѧ́тый, седмьдесѧ́тый, со́тный, двосо́тный and so on.

Note: The suffix -н- **is taken primarily by the hundreds and only sometimes by the tens:** пѧтьдесѧ́тое лѣ́то (Leviticus 25:10-11—"[And he shall hallow] the fiftieth year"); въ шестьсо́тное лѣ́то въ житїѝ но́евѣ (Gen. 7:11—"In the six hundredth year of Noah's life"); въ четыредесѧ́тное и҆ четвертосо́тное лѣ́то (III Kings 6:1—"[And it came to pass] in the four hundredth and fortieth year" [*literally:* in the fortieth and four hundredth year].

In numerals of multiple figures, the last figure [only] is put in the ordinal form: въ лѣ́то сто̀ се́дмьдесѧтъ второ́е (I Maccabees 14:1—"in the hundred threescore and twelfth [172th] year").

Note: In numbers of multiple figures, sometimes several figures can be in the ordinal form, but then the manner of expressing the multiple-digit ordinal is somewhat different: По растри́гѣ же въ лѣ́то тоѧ́же ѻ҆смы́ѧ ты́сѧщи, втора́гѡ ста̀ четвери́ца на десѧ́тницꙋ (7114—see §63-*a*, Note). (Prolog for May 15, life of St. Dimitri the Crown Prince).

The component parts of multiple numbers are sometimes conjoined by the connecting vowel о: въ лѣ́то ѻ҆смонадесѧ́тое (Dan.

3:1—"In his eighteenth year"); ѹ҆ченикѡ́мъ сочета́вшагѡ седмодесѧ́тнымъ (Nov. 22, Apostle Philemon, Ode 6—"[proclaiming the glory] of Him who counted thee as the seventeenth Apostle").

Alongside of the ordinal вторы́й [2nd], дрꙋгі́й can also be used with the same meaning, although it has the additional significance of a pronoun meaning "another").

Ordinal numerals are declined regularly on the pattern of full adjectives: первыйна́десѧть, первагѡна́десѧть, первомꙋна́десѧть and so on.

§69. Collective Numerals.

In Church Slavonic, collective numerals are far less common than in Russian; in those places where collective numerals are used in the Russian version of the Holy Scriptures, in the Slavonic we find for the most part the quantitative [cardinal] numbers, for example: и҆дѣ́же бо є҆ста̀ два̀, и҆лѝ трїѐ собрани во и҆́мѧ моѐ... (Matth. 18:—"For where two or three are gathered together in My name..."), but in the Russian the words "двое", "трое" are used here.
In Church Slavonic the following collective numerals are used:

дво́и (masculine and feminine), дво́ѧ (neuter) and дво́е["a twosome"],
тро́и (m. & f.), тро́ѧ (n.) and тро́е ["a threesome"],
ѻ҆бо̀и (m. & f.), ѻ҆бо̑ѧ (n.) and ѻ҆бо̀е ["both"],
четверы̀, пѧтеры̀, шестеры̀ are for all genders.

The plural collective numerals дво́и, дво́ѧ, тро́и, тро́ѧ, ѻ҆бо̀и, ѻ҆бо̑ѧ had also forms for the singular in Old Church Slavonic: двои(й), двоꙗ, двоѥ, трои(й), троꙗ, троѥ, обои, обоꙗ, обоѥ, which had forms of the oblique cases in the singular: двоѥго, двоѥмоу, and so forth, e.g.: ѥдино отъ двоѥго прѣдложимь вамь (*Suprasl' MS.*, 53—“We offer you one of two things”). From these forms only дво́е, тро́е, ѻ҆боѐ survived, and came to be parallel to the plural forms, with only this difference, that the plural forms seem to be used with nouns having no singular.

The numerals дво́е, тро́е acquired the sense of the plural, and nouns are used with them in the genitive plural. The numerals дво́и, дво́ѧ, тро́и, тро́ѧ agree with their nouns [in gender and case]. Their oblique cases are in common; they are declined as plurals.

Examples: а҆́зъ да́мъ тебѣ̀ сре́бренникѡвъ де́сѧть въ го́дъ, и҆ дво́и ри́зы (Judges 17:10—“I will give thee ten pieces of silver a year, and a pair of garments”; ѿ восто́ка врата̀ тро́ѧ (Rev., 21:13—“on the east, three gates”); съ ни́мъ дво́е ѻ҆слѧ́тъ съ бремены̀ (Judges 19:10—“and there were with him two asses, saddled”); дво́е прошꙋ̀ ѹ҆ тебѐ (Prov. 30:7—“Two things I have required of thee”); то́й ѹ҆бѝ двои́хъ (I Chronicles 11:22—“he slew two [lionlike] men”); тро́е а҆́зъ наведꙋ̀ на тѧ̀ (II Kings [II Samuel} 24:12—“I will bring [one of] three things down upon thee”); дво́ѧ сїѧ̀ слы́шахъ (Ps. 61 [62]:12—“I have heard these two things”).

The collective numeral ѻ҆боѐ has the sense of the singular. Forms of this numeral in the singular (e.g. ѻ҆бо́егѡ по́лꙋ) have remained in use. ѻ҆бои̑, ѻ҆боѧ̀ are declined in the plural and agree with the noun they modify.

Besides having the value of a numeral, ѻ҆боѐ also means “the one and the other”; ѻ҆боѝ--“the ones and the others”, i.e. “both”.

Examples: ѡ҆ста́вите рас́тѝ ѻ҆боѐ кꙋ́пнѡ до жа́твы (Matth. 13:30—“Let both grow together until the harvest”); томꙋ̀ бо ѻ҆бое́мъ зра́цѣ: и҆́бо ѻ҆боѐ є҆стество̀ въ не́мъ є҆́сть вои́стиннꙋ (Octoechos: Tone 8, Saturday at Little Vespers, Theotokion--“[we adore] Him in both forms: for both natures are truly present in Him”); чꙋ́жде мт҃ерємъ дѣ́вство, и҆ стра́нно дв҃амъ дѣторожде́нїе: на тебѣ̀ бцⷣе ѻ҆боѧ̀ ѹ҆стро́ишасѧ (Eirmos, T. 8, Ode 9—“Foreign to mothers is virginity, and strange to virgins is childbearing: in thee, O Theotokos, both have found their place"); ѿ ѻ҆бои́хъ сынѡ́въ є҆ѧ̀ (Ruth 1:5—"[bereft] of her two sons"); на ѻ҆бои́хъ кра́ехъ є҆гѡ̀ (Exodus 26:19--"[two sockets to one post] on both its sides"); кла́тва да бꙋдетъ бж҃їѧ междꙋ ѻ҆бои́ми (Ex. 22:11—"an oath of God shall be between them both"); сотвори́вый ѻ҆боѧ̀ є҆ди́но (Ephesians 2:14—"who hath made both one"); ѻ҆бои̑ во є҆ди́номъ дꙋсѣ̀ (Eph. 2:18—"we both [have access] by one Spirit").

The collective numerals четверы̀, пѧтеры̀ and the like are declined as plurals and agree with their nouns in all cases: пѧтеры̀ ри́зы (Gen. 45:22—"five changes of raiment"); пѧтеры́хъ ри́зъ and so on.

§70. Multiple and Fractional Numerals.

Multiple and fractional numerals usually consist of the cardinal or ordinal numbers and the words кра́тъ ["times"] and ча́сть ["part"].

Multiples: пѧ́ть кра́тъ [five times], ше́сть кра́тъ [six times]; є҆динокра́тный [single, unique, that which took place only once], двокра́тный [twofold], троекра́тный [threefold, triple], пѧтикра́тный [five-fold] and so on; "doubled" and "tripled" can also be expressed by сꙋгꙋбый, трегꙋбый.

Fractions: є҆ди́на ча́сть [one part], двѣ̀ ча́сти [two parts], трѝ ча́сти [three parts]; пе́рваѧ ча́сть [first part], втора́ѧ ча́сть [second part], десѧ́таѧ ча́сть [tenth part], and so on; and also по́лъ [half], че́тверть [quarter], десѧти́на [a tenth].

In short multiple numbers only the figure itself is declined, while the word кра́тъ remains unchanged: се́дмь кра́тъ, седмѝ кра́тъ: however, the entire expression can be used, as it appears, without change: не глаго́лю тебѣ̀, до се́дмь кра́тъ, но до се́дмьдесѧтъ кра́тъ седмери́цею (Matth. 18:22—"I say not unto thee, Until seven times: but, Until seventy times seven"). Short numerals with adjectival endings are declined on the model of adjectives.

In fractional numbers, the figure is declined along with "ча́сть", while по́лъ, че́тверть, десѧти́на decline as nouns.

Examples: десѧти́нꙋ даю̀ всегѡ̀, є҆ли́кѡ притѧжꙋ̀ (Luke 18:12—"I give tithes of all that I possess"); десѧ́тꙋю ча́сть є҆́фї [мѣ́ры], вмѣ́шены въ є҆ле́й четве́ртыѧ ча́сти ї҆́на [мѣ́ры] (Numbers 15:4—"A tenth part of an ephah [a measure], mingled with oil, even with the fourth part of a hin [a measure]").

Texts for Practice.

1) Ше́дъ же пріе́мый пѧ́ть тала̑нтъ, дѣ́ла въ ни́хъ, и҆ сотворѝ дрꙋгі́ѧ пѧ́ть тала̑нтъ. Та́кожде и҆ и҆́же два̀, пріѡбрѣ́те и҆ то́й дрꙋга̑ѧ два̀. 2) Тогда̀ ᲂу҆подо́бисѧ цр҃ствіе нб҃ное десѧти́мъ дѣ́вамъ... Пѧ́ть же ѿ ни́хъ мꙋдры̀, и҆ пѧ́ть ю҆ро́дивы. 3) Двѣ̀ ме́лющѣ въ же́рновахъ: є҆ди́на поє́млетсѧ, и҆ є҆ди́на ѡ҆ставлѧ́етсѧ. 4) Не ᲂу҆̑ ли разꙋмѣ́ете, нижѐ по́мните пѧ́ть хлѣ́бы пѧти́мъ ты́сѧщамъ, и҆ коли́кѡ кѡ́шъ взѧ́сте; Ни ли се́дмь хлѣ́бы четы́ремъ ты́сѧщамъ, и҆ коли́кѡ ко́шницъ взѧ́сте; 5) И҆ пріе́мъ пѧ́ть хлѣ̑бъ и҆ двѣ̀ ры́бѣ, воззрѣ́въ на нб҃о бл҃гословѝ. 6) По двоюна́десѧти мѣ́сѧцѣхъ въ домꙋ̀ ца́рства своегѡ̀, въ вавѷлѡ́нѣ бѣ̀ ходѧ̀, ѿвѣща̀ ца́рь, и҆ речѐ: нѣ́сть ли се́й вавѷлѡ́нъ вели́кій... 7) А҆ми́нь глаго́лю ва́мъ, ꙗ҆́кѡ вы̀ ше́дшїи по мнѣ̀, въ пакибытїѐ, є҆гда̀ сѧ́детъ сн҃ъ чл҃вѣ́ческій на престо́лѣ сла́вы своеѧ̀, сѧ́дете и҆ вы̀ на двоюна́десѧте престѡ́лꙋ, сꙋдѧ́ще ѻ҆бѣмана́десѧте колѣ́нома і҆и҃левома. 8) И҆ ꙗ҆̀же къ мо́рю четы́ре ты́сѧщи и҆ пѧ́ть сѡ́тъ мѣ́рою: врата̀ тро́ѧ, врата̀ є҆ди̑на га́дова: и҆ врата̀ а҆си́рова: и҆ врата̀ нефдали́мова є҆ди́на. Ѡ҆крꙋ̑глость же ѻ҆смина́десѧти ты́сѧщъ: и҆́мѧ же гра́дꙋ, ѿ негѡ́же днѐ бꙋ́детъ, гд҇ь та́мѡ, бꙋ́детъ и҆́мѧ є҆мꙋ̀. 9) И҆ число̀ во́инѡвъ ко́нныхъ двѣ̀ тьмѣ̀ тє́мъ: и҆ слы́шахъ число̀ и҆́хъ. 10) И҆ напо́лнисѧ хра́мъ ды́ма ѿ сла́вы бж҃їѧ и҆ ѿ си́лы є҆гѡ̀: и҆ никто́же можа́ше вни́ти во хра́мъ, до́ндеже сконча́ютсѧ се́дмь ꙗ҆́звъ седми́хъ а҆́гг҃лъ. 11) И҆ слы́шахъ гла́съ ве́лїй ѿ хра́ма глаго́лющъ седми́мъ а҆́гг҃лѡмъ.

12) И҆ бы́сть въ четыредесѧ́тное и҆ въ четвертосо́тное лѣ́то и҆схо́да сынѡ́въ і҆сра́илевыхъ и҆з̾ є҆гѵ́пта, въ лѣ́то четве́ртое, въ мѣ́сѧцъ вторы́й, ца́рствꙋющꙋ царю̀ соломѡ́нꙋ на́д і҆сра́илемъ, и҆ созда̀ хра́мъ г҃деви. 13) Въ лѣ́то седмоена́десѧть факе́а сы́на ромелі́нна, воцари́сѧ а҆ха́зъ сы́нъ і҆ѡада́ма царѧ̀ і҆ꙋ́дина. 14) И҆ да бꙋ́детъ разстоѧ́ніе гра́дꙋ къ сѣ́верꙋ двꙋ́стꙋ и҆ пѧти́десѧти, и҆ къ ю҆́гꙋ двꙋ́стꙋ и҆ пѧти́десѧти... 15) И҆ въ лѣ́то сто̀ шестьдесѧ́тое взы́де а҆леѯа́ндръ сы́нъ а҆нтїо́ховъ є҆пїфа́нъ, и҆ ѡ҆держа̀ птолемаі́дꙋ, и҆ прїѧ́ша є҆го̀, и҆ ца́рствова та́мѡ.

Key:

1) [Matth. 25:16-17]: The he that had received the five talents went and traded with them, and made other five talents. And likewise he that had received two, he also gained other two. 2) [Matth. 25:1-2]: Then shall the kingdom of heaven be likened unto ten virgins... And five of them were wise, and five foolish. 3) [Matth. 24:41]: Two women shall be grinding at the mill; the one shall be taken, and the other left. 4) [Matth. 16;9-10]: Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up? 5) [Mark 6:41]: And when he had taken the five loaves and two fishes, he looked up to heaven, and blessed. 6) [Dan. 4:29-30]: At the end of twelve months he walked in his palace of the kingdom of Babylon. The king spake, and said: Is not this the great Babylon... 7) [Matth. 19:28]: Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. 8) [Ezek. 48:34-35]: And towards the sea four thousand and five hundred, with their three gates: one gate of Gad, one gate of Asher, one gate of Naphtali. It was round about eighteen thousnd measures: and the name of the city from that day shall be, The Lord is there. 9) [Rev. 9:16]: And the number of the army of the horsemen was two hundred thousand thousand: and I heard the number of them. 10) [Rev. 15:8]: And the

temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled. 11) [Rev. 16:1]: And I heard a great voice out of the temple speaking to the seven angels. 12) [III Kings 6:1]: And it came to pass in the four hundred and fortieth year after the children of Israel were come out of Egypt, in the fourth year and the second month of the rule of King Solomon over Israel, that he built the temple of the Lord. 13) [IV Kings 16:1]: In the seventeenth year of Phakee son of Romelias, began Achaz the son of Joatham king of Juda to reign. 14) [Ezek. 48:17]: And there shall be a space to the city northward two hundred and fifty, and southward two hundred and fifty... 15) [I Maccabees 10:1]: In the hundred and sixtieth year Alexander, the son of Antiochus *surnamed* Epiphanes, went up and took Ptolemais: for the people had received him, by means whereof he reigned there.[1]

VERBS.

§71. The Verb in General.

Verbs are what we call words that express some action or state of being. Examples: є҆́же ᲂу҆̀бо бг҃ъ сочета̀, чл҃вѣ́къ да не разлꙋча́етъ (Mark 10:9:—"What God *hath joined together*, let not man *put asunder*"). Воздрема́ша всѧ̑, и҆ спа́хꙋ (Matth. 25:5—"They all slumbered and slept").

The basic, initial form of a verb is known as the *infinitive mood:* творити [to make], писати [to write], and so on. In this respect the infinitive has the same relation to all the other forms of the verb as the nominative case of a noun does to the other cases.

---

[1]) *literally:* And they received him, and he reigned there.

The inifinitive ending _ти is joined to the stem of the verb either directly or by means of suffixes. In the first case a verb is known as *primitive,* in the second case it is known as *derivative.*

Primitive verbs whose stem ends in г, к have the infinitive ending -щи (from г, к + т = щ, --see §12, *b)* : мог_ти = мощѝ, пек_ти = пещѝ.

Derivative verbs make use of the following suffixes to form their infinitives:

_а_	пла́к_а_ти[to weep]	_ва_	оу̑мы_ва́_ти[to wash]
_ѧ_	да_ѧ́_ти[to give]	_ева_	врач_ева́_ти[to heal]
_ѣ_	бол_ѣ́_ти[to be sick]	_ова_	бесѣ́д_ова_ти [to talk, converse]
_и_	хвал_и́_ти[to praise]	_ива_	сде́рж_ива_ти [to restrain]
_нꙋ_	ги́б_нꙋ_ти[to perish]	_ыва_	спи́с_ыва_ти [to copy]

Verbs have certain states or categories: voice, aspect, mood, tense, person, number and, in some cases gender (in the dual number).

The changes a verb undergoes according to mood, tense, number and person are called its *conjugation.*

Besides conjugation forms, verbs also have participles, which while expressing the categories of aspect, voice and tense, which are signs of a verb, at the same time have characteristics of adjectives and like them change according to case and gender.

The infinitive is an unchanging form of the verb.

The congjugated forms of a verb in a sentence constitute the predicate.

All verbal forms have the syntactical ability to govern (with or without a preposition) the cases of nouns, e.g. благовѣсти́хъ сло́вомъ, благовѣсти́вый сло́вомъ ("I evangelized by word"; "having evangelized by word"); and to be modified by adverbs: до́брѣ благовѣсти́хъ, до́брѣ благовѣсти́вый ("I have evangelized well"; "having evangelized well").

Verbal forms can add the preposition -сѧ to their usual endings, and in that case they are called *reflexive*[1] : моли́тисѧ [to pray--cf. Lat. *precor*, Gk. εὔχομαι "I pray"], прибли́житисѧ [to draw near--cf. Fr. *s'approcher de*, "to near oneself to..."], прибли́жившийсѧ [having drawn nigh], and so on.

The preposition -сѧ in verb forms, although it is a component part of the word, nevertheless in Church Slavonic is still felt to be to some extent an independent word: this is shown by the fact that between the verb and -сѧ other words can be inserted: the pronouns ми, ти or the conjunction же: мо́лимтисѧ (or мо́лимъ ти сѧ [we pray Thee]), кла́нѧемтисѧ [we worship Thee], поклони́шижесѧ ["but thou wilt adore"]; and also two reflexive verbs can sometimes share a single -сѧ: возвесели́тижесѧ и҆ возра́довати подоба́ше (Luke 15:32—"It was meet that we should make merry and be glad"); да не смꙋща́етсѧ се́рдце ва́ше, ни ᲂу҆страша́етъ (John 14:27—"Let not your heart be troubled, neither let it be afraid").

Sometimes the -сѧ precedes its verb, and is attached to the preceding word: ра́венсѧ творѧ̀ бг҃ꙋ (John 5:18—"making himself equal with God"); и҆ ми́лисѧ дѣ́емъ (Eucharistic Anaphora of St. John Chrysostom—"and we implore Thee"), but also: тебѣ̀ ми́ли дѣ́емсѧ (Matins, 11th Prayer of Light).

§72. Transitive and Intransitive Verbs.

All verbs, based on their sense, are divided into two groups: transitive and intransitive. *Transitive* verbs are those that express the action of someone or something that affects another (its object), and the object is then put in the accusative case without a preposition: ю҆́ноша чте́тъ кни́гꙋ (the youth reads a book), наста́вникъ глаго́лаше поꙋче́нїє (the teacher gave a lecture, lesson) and so on. The object of a transitive verb is called the *direct object*.

---

[1]) The term "**reflexive verb**" should not be confused with the term "verb of the medio-passive mood". [In Russian the terms are "возвратный глаголъ" versus "глаголъ возвратнаго залога" --*Tr.*]

The *intransitive* verbs are those that either call for no object at all, or else that take an object in some oblique case (with or without a preposition), but not in the accusative case without a preposition: и҆тѝ [to go], стоѧ́ти [to stand], ѹ҆гожда́ти царю̀ [to seek favor with the king], and so on.

Intransitive verbs include those expressing movement or position in space, as well as a physical or moral state, such as: ходи́ти [to go], плы́ти [travel by water], стоѧ́ти [to stand], бѣжа́ти [to flee], болѣ́ти [to be ill], дыша́ти [to breathe], молча́ти [to be silent] and so forth.

A mark of transitive verbs is the suffix _и_: жи́_ти [to live], жи_ви́_ти [to enliven, bring to life]; жена̀ [wife], жен_и́_ти [to give someone a wife]; мр_е́_ти [to die], мор_и́_ти [mortify, deaden] and so on.

A mark of intransitive verbs is the suffix _ѣ_ (or _а_ after the “hushing” sibilants) or _нꙋ_, whereas in the corresponding transitive verbs (when their formation is possible) this suffix corresponds to _и_: богат_ѣ́_ти, богат_и́_ти [to grow rich, to make someone else rich]; ѡ҆слаб_ѣ́_ти, ѡ҆сла́_и_ти [to grow weak, to cause to weaken]; бѣл_ѣ́_ти, бѣл_и́_ти [to become white, to whiten something]; дрож_а́_ти [to tremble]; молч_а́_ти [to be silent]; гло́х_нꙋ_ти, глꙋш_и́_ти [to grow deaf, to deafen, muffle]; со́х_нꙋ_ти, сꙋш_и́_ти [to become dry, to dry something out]; вѧ́_нꙋ_ти, ѹ҆вѧд_и́_ти [to wilt, to cause to wither].

Note: The suffix _нꙋ_ signifying transitiveness should not be confused with the suffix _нꙋ_ in verbs showing an action occurring only once: ки́_нꙋ_ти [to fling *(a single action)*], дви́_нꙋ_ти [to move *(once)*].

In some cases, verbs verbs can be either transitive or intransitive, depending on their meaning: e. g. Пои́мъ пѣ́снь но́вꙋю бг҃ꙋ (Eirmos, T. 1:—"Let us sing a new song to God"); here пои́мъ is a transitive verb; пою̀ бг҃ꙋ моемꙋ (Ps. 145:2—"I will sing to my God"); here пою̀ is intransitive.

Intransitive verbs (except for those with the suffixes -ѣ- and -нꙋ-) can become transitive by taking a prefix: Ра́дꙋйсѧ, ꙗ҆́кѡ многосвѣ́тлое возсїѧва́еши просвѣще́нїе (Akathistos Hymn to the Theotokos, Oikos 11—"Rejoice, for thou makest illumination of great brightness to shine!"); лꙋчеза̑рнаѧ твоѧ̑ мѡ́лнїѧ возсїѧ́й ми, бж҃е мо́й, трїѷпоста́сне вседѣ́телю, (Sunday Mesonycticon, Trinitarian Hymns—"Thy resplendent lightnings do Thou shine upon me, O my God, Who in Three Persons art the Creator of All"); прозѧба́ѧй травꙋ̀ скотѡ́мъ (Ps. 103:14—"Bringing forth grass for cattle"); и҆ста́ѧла мѧ̀ є҆́сть ре́вность твоѧ̀ (Ps. 118:139—"Zeal for Thee hath made me pine away").

§73. Voices of the Verb.

Depending on the ability of verbs to take objects, and on the character of the objects taken, verbs are divided into special categories known as *voices.*

The voices of verbs can be the following: active, passive, reflexive, reciprocal and middle.

1) The active voice expresses action that passes on to another object; consequently, all transitive verbs belong to the active voice: ᲂу҆чени́къ чте́тъ кни́гꙋ [the student reads a book], по́варъ сотворѝ ꙗ҆́стїе [the cook made food], вѣ́ра спаса́етъ человѣ́ка [faith saves a man].

2) *The passive voice* expresses action opposite to that of the active voice, that is, with the passive voice the recipient of the action is in the nominative case, and the one who does the action is in the genitive case with the preposition ѿ (especially if the source of the action is a person) or else in the instrumental case: кни́га чте́тсѧ ѿ ᲂу҆ченика̀ [the book is read by the student], ꙗ҆́стїе сотворе́но є҆́сть ѿ

по́вара [the food was made by the cook], **хрїстїани́нъ спаса́етсѧ ѿ вѣ́ры** (or **вѣ́рою**) [a Christian is saved by faith].

The passive voice can be expressed two ways: either by adding the reflexive pronoun **сѧ** to the active voice of the verb, or else by a compound form, consisting of the passive participle and a copula: **спаса́етсѧ** or **спаса́емъ є҆̑сть** [he is saved]; **спасе́тсѧ** or **спасе́нъ бꙋдетъ** [he will be saved].

Examples: **Вѣ́рою мѡѷсе́й роди́всѧ сокрове́нъ бы́сть трѝ мѣ́сѧцы ѿ ѻ҆те́цъ свои́хъ** (Heb. 11:23—"By faith Moses, when he was born, was hid three months of his parents"); **ѡ҆правда́еми тꙋне бл҃года́тїю є҆гѡ̀** (Rom. 3:24—"Being justified freely by his grace"); **Мы́слимъ ᲂу҆̑бо вѣ́рою ѡ҆правди́тисѧ человѣ́кꙋ** (Rom. 3:28—"Therefore we conclude that a man is justified by faith"); **и҆̀мже держи́ми бѣ́хомъ** (Rom. 7: 6—"wherein we were held"); **се́рдцемъ бо вѣ́рꙋетсѧ въ пра́вдꙋ, ᲂу҆сты̀ же и҆сповѣ́дꙋетсѧ во спасе́нїе** (Rom. 10:10—"For with the heart man believeth unto righteousness, and with the mouth confession ismade unto salvation"); **А҆враа́мъ, ѻ҆те́цъ на́шъ не ѿ дѣ́лъ ли ѡ҆правда́сѧ** (James 2:21—"Was not Abraham our father justified by works?"); **ѿ ст҃а́гѡ дх҃а просвѣща́еми** (II Peter 1: 21—"as they were enlightened by the Holy Ghost").

3) To the *reflexive* voice belong transitive verbs to which the reflexive pronoun **-сѧ** has been added. These verbs show the action as returning to the originator, and concentrated in him, e.g. **мы́ти** (to wash something or someone), **мы́тисѧ** (to wash oneself); **ѡ҆дѣ́ѧти** (to dress someone), **ѡ҆дѣ́ѧтисѧ** (to dress oneself); **ра́довати** (cause someone to rejoice), **возра́доватисѧ** (to rejoice); **возвраща́ти** (to return someone, something), **возвраща́тисѧ** (to make one's return, go back). Example: **Гдⷭ҇ь воцари́сѧ, въ лѣ́потꙋ ѡ҆блече́сѧ** (Prokeimenon for Saturday Vespers [Ps. 92:1]—"The Lord reigneth, He hath clothed Himself in splendor").

The pronoun сѧ used with the reflexive voice has the value of a direct object.

4) The *reciprocal* voice expresses mutual action between two or more subjects. The actual form of the reciprocal voice is reflexive (i.e. with -сѧ), usually derived from transitive verbs, but the -сѧ in this case does not have the role of a direct object: цѣлова́ти [to kiss, greet someone], цѣлова́тисѧ [to exchange greetings with someone]; бра́ти [to battle someone], бра́тисѧ [to engage in battle *with* someone]; препрѣ́ти [to convince, out-argue, defeat in argument], препира́тисѧ [to argue with someone]: Мно́жицею бра́шасѧ со мно́ю ѿ ю҆́ности моеѧ̀ (Ps. 128:1—"Many a time have they afflicted me from my youth"); со ѕвѣ́ремъ боря́хсѧ во є҆фе́сѣ (I Cor. 15:32—"I have fought with beasts at Ephesus"); пря́хꙋсѧ же междꙋ̀ собо́ю жи́дове (John 6:52—"The Jews therefore strove among themselves"); Сзира́хꙋсѧ ѹ҆̀бо междꙋ̀ собо́ю ѹ҆чени́цы̀ (John 13:22—"Then the disciples looked one upon another").

Some intransitive verbs (without -сѧ) can have the sense of a reciprocal voice; for example: бесѣ́довати [to converse, *i.e.* with someone]; и҆ совѣ́това съ людьмѝ (II Chronicles 20:21—"And he consulted with the people").

5) To the *middle* voice belong all intransitive verbs, with or without -сѧ, for example: ходи́ти [to walk, go], спа́ти [to sleep], свѣти́тисѧ [to shine]. Verbs that are not used without -сѧ should also be assigned to the middle voice, for example: смѣ́ѧтисѧ [to laugh], боѧ́тисѧ [to be afraid], надѣ́ѧтисѧ [to hope], &c., and also the verbs сжа́лити сѝ [to take pity], стꙋжа́ти сѝ [to be discouraged], жа́лити сѝ [to be displeased], which are used only with the reflexive pronoun сѝ instead of -сѧ: сжа́лиша сѝ ѕѣлѡ̀ (Matth. 18:31--"they were very sorry"); не стꙋжа́ти [сѝ], (Luke 18:1—"[men ought always to pray] and not to faint"); не стꙋжа́ти сѝ въ ско́рбехъ мои́хъ (Eph. 3:13—"[I desire that ye] faint not at my tribulations"); жа́лѧше сѝ (Acts 4: 2—"Being grieved [that they taught the people]").

§74. Aspects of the Verb.

Verbs in Church Slavonic, as in Russian, differ according to aspect.

Verbs that represent their action as being in progress, are called verbs of the *imperfective aspect;* for example:писа́ти: пишꙋ, писа́хъ: твори́ти: творю̀, твори́хъ.

Verbs that emphasize the moment when the action is begun or completed, are called verbs of the *perfective aspect:* for exmple: и҆ дрꙋгі́й ѹ҆чени́къ течѐ скорѣ́е петра̀, и҆ прїи́де пре́жде ко гро́бꙋ (John 20:4--"and the other disciple did outrun Peter, and came first to the sepulchre"); in прїи́де the moment in which the action was concluded; сѐ и҆зы́де сѣ́ѧй сѣ́ѧти (Mark 4:3--"Behold, there went out a sower to sow"); here и҆зы́де emphasizes the moment the action was begun.

Verbs of the perfective aspect with the suffix -нꙋ- express instantaneous action, or action taking place a single time; in these verbs, the start and finish of the action coincide into one point, for example: посѣка́ти[to cut off in general]--ѹ҆сѣ́кнꙋти [to cut off on one specific occasion]: Слы́шавъ же и҆́родъ речѐ, ꙗ҆́кѡ, є҆го́же а҆́зъ ѹ҆сѣ́кнꙋхъ і҆ѡа́нна, то́й є҆́сть (Mark 6:16—"But when Herod heard thereof, he said: It is John, whom I beheaded"); разсла́бленнаѧ ва́шѧ стагнꙋ́хъ (Good Friday, Third Hour—"I made your paralysed ones to walk").

Verbs of the imperfective aspect do not emphasize the presence of this moment, i.e. the completion or the beginning of an action, even though sometimes the context does show an action as having been completed, e.g.: ѿвѣща̀ пїла́тъ: є҆́же писа́хъ, писа́хъ (John 19:22—"Pilate answered: What I have written, I have written". Cf. in the Russian version: "что я написалъ, то написалъ".) Писа́хъ ва́мъ въ посла́нїи, не примѣша́тисѧ блꙋдникѡ́мъ (I Cor. 5:9—"I wrote to you in an epistle, not to company with fornicators". Here in the Russian version the aspect is the same: "Я писалъ вамъ въ посланіи...") The epistle had been written and dispatched: consequently, in this case the action was completed.

From this we can see that the imperfect aspect by no means always signifies an incomplete action; rather, verbs in the imperfect aspect do not emphasize the crowning moment (beginning or end) of the action, but only the fact that it took place.

Perfective verbs have no present tense, but they have a simple future: пишꙋ (present tense--"I write"), напишꙋ (simple future--"I *will* write").

§75. Verbal Pairs.

Almost all verbs have corresponding, paired forms in the imperfective and perfective aspects.

Verbs of the perfective aspect are formed for the most part by adding prefixes to verbs of the imperfective aspect, e.g. писа́ти__написа́ти, и҆тѝ__прїитѝ, дѣ́лати__содѣ́лати, &c.

Imperfective and perfective verbs are also distinguished by opposing suffixes: perfective verbs have -и, -є, -нꙋ or lack the suffixes of imperfective verbs--‑а, -ѧ, -ва:

роди́ти__ражда́ти: to bear, give birth
поги́бнꙋти__погиба́ти: to perish
рѣши́ти__рѣша́ти: to resolve
засо́хнꙋти__засыха́ти: to become dry
прости́ти__проща́ти: to forgive
совлещѝ__совлека́ти: to pull off, uncover
плѣни́ти__плѣнѧ́ти: take captive
влѣ́зти__влѣза́ти: to climb in, aboard
оу҆мре́ти__оу҆мира́ти: to die
оу҆спѣ́ти__оу҆спѣва́ти: to succeed
бы́ти__быва́ти: to be

§76. Imperfective Verbs of Secondary Formation.

From perfective verbs that have been formed with prefixes, imperfective counterparts can be made by adding the suffixes **-ыва-** [**-ива-**], **-ва-**, **-а-**, **-ѧ-**, and sometimes **-ова-** [**-ева**]. These can be called imperfective verbs of *secondary* formation, for example:

Imperfective	Perfective	Imperfective (2)
писа́ти (to write)	**перепиoriginalса́ти** (to copy)	**перепи́сывати** (to be copying over)
"	**написа́ти** (write down)	**написова́ти** (be writing down)
молча́ти (be silent)	**помолча́ти** (keep silent)	**помолчева́ти** (be keeping silent)

би́ти (to beat), **разби́ти** (to shatter) **разбива́ти** (to keep shattering)
грѣ́ти (to warm) **согрѣ́ти** (to warm up) **согрѣва́ти** (be, keep warming up);
грꙋзи́ти (to load, lade) **погрꙋзи́ти** (to immerse) **погрꙋжа́ти** (keep immersing);
зна́ти (to know) **позна́ти** (find out) **познава́ти** (be finding out);
ши́ти (to sew) **сши́ти** (make a garment) **сшива́ти** (be making garments).

Such verbs of the second imperfective, depending on how they are used, may express a sense of extended duration or of repeated action, for example: **Написова́шесѧ и҆ногда̀ со ста́рцемъ і҆ѡ́сифомъ** (Troparion for Dec. 24—"[And it came to pass that Mary] was enrolled [*i.e.* written down in the census] with the elder Joseph"); **сшива́ше кѡ́жныѧ ри̑зы грѣхъ мнѣ̀** (Great Canon of St. Andrew of Crete, Ode 2—"Sin hath sewn for me garments of skin"); **человѣ́къ же выразꙋмѣва́ше ю҆̀: и҆ помолчева́ше, да оу҆разꙋмѣ́етъ** (Gen. 24:21—"And the man, wondering at her, kept his peace, to wit [whether the Lord had made his journey prosperous or not]").

§77. Definite and Indefinite Forms of the Imperfective.

Several verbs without prefixes, signifying motion, have two forms of the imperfective aspect:
вестѝ--води́ти [to lead]
и҆тѝ--ходи́ти [to go]
нестѝ--носи́ти [to carry]
летѣ́ти--лета́ти [to fly]
плы́ти--пла́вати [to sail, swim]--and several others.

The first of each set of verbs signifies *definite* action, for example **вестѝ** or **нестѝ** something in a specific direction. The second verb of each pair signifies *indefinite* action, for instance **води́ти** and **носи́ти** which express generalized action, without any indication of its direction.

With the addition of a prefix, the imperfective, definite verbs are changed to the perfective aspect [**и҆зы́ти, и҆зы́дꙋ**: I will go out], while the verbs that show indefinite action remain imperfective [**и҆сходи́ти, и҆схождꙋ**: I am going out, *or* I keep going out]: **ѿ дне́й до дне́й и҆схожда́хꙋ дще́ри і҆сра́илевы пла́кати ѡ҆ дще́ри і҆еффа́ѧ галаади́тина четы́ри днѝ въ лѣ́тѣ** (Judges 11:40—"The daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year").

§78. Moods and Tenses.

Mood is what we call the grammatical category that expresses the relationship of the verb's action to reality.

In Church Slavonic, there are five different moods: the infinitive, the indicative, the subjunctive, the imperative and the optative.

The *infinitive* mood is the abstract form of the verb, and merely signifies action irrespective of circumstances: **твори́ти, писа́ти**: to make, to write.

The *indicative* mood shows the action as fully real: it indicates it as taking place in a specific time frame (present, past or future), or by means of the negative particles не, ни it denies it: Хожда́ста роди́тєлѧ є҆гѡ̀ на всѧ́ко лѣ́то во і҆ерꙋсали́мъ (Luke 2:41—"[Now] his parents went to Jerusalem every year").

The *subjunctive* mood expresses proposed action or action that is conditioned by various circumstances, showing in some cases the action as potential, in others as unreal: Ѧ҆́ще бы́сте вѣ́ровали мѡѷсе́ови, вѣ́ровали бы́сте ᲂу҆̂бо и҆ мнѣ̀ (John 5:46—"For had ye believed Moses, ye would have believed me").

The *imperative* mood expresses the will of the speaker, who requests, commands or urges that something be done: Потщи́сѧ себѐ и҆скꙋ́сна поста́вити пред҇ бг҃омъ (II Tim. 2:15—"Study to shew thyself approved unto God").

The *optative* mood expresses a desire, intention or goal of the person speaking: Да и҆сповѣ́дѧтсѧ гд҃еви ми́лости є҆гѡ̀ (Ps. 106:15—"Let the mercies of the Lord give glory unto him").

The indicative mood has the following tenses:

1) The present tense.

2) Future tenses:
    - simple (perfective aspect),
    - compound (imperfective aspect).

3) Past tenses:
    - the aorist,
    - the imperfect (transient),
    - the perfect (past perfect),
    - pluperfect (remote past).

The Conjugation of Verbs.

§79. General Information.

Verb forms are built from two stems: the infinitive stem and the stem of the present tense. We find the infinitive stem by dropping the ending -ти: for example, дѣ́ла_ти, люби́_ти, нєс_тѝ --here the infinitive stems are дѣ́ла_, люби́_, нєс_[to do, to love, to bear]. We obtain the stem of the present by taking the 3rd person plural of the present tense [*i.e.* "they do, they love, they bear"] and dropping the 3rd person ending _ѹтъ [_ютъ] or _атъ [_ѧтъ], and if the endings _ютъ, _ѧтъ follow a vowel, then the *y*-glide [j] which is part of the letters ю and ѧ, must be taken as part of the stem: for example-- дѣ́лаj-ѹтъ, люб'-атъ[1], нєс_ѹтъ give as the stem of the present: дѣ́лаj-, лю́б'-, нєс_.

Note: The infinitive stem and the present stem may coincide, for example: нєс_тѝ and нєс_ѹтъ.

The infinitive stem serves as the base for building the forms of the past tenses and past participles; the present stem is the base for the present forms (including the simple future), for the imperative and the present participles.

§80. The Main Conjugations of Verbs.

Based on how they build the forms of the present tense (and simple future) and those based on them, verbs are divided into two conjugations: the *first conjugation*, which has the connecting vowel _є_ before the personal endings (except the 1st person singular and 3rd person plural): for example, писа́_ти, пи́ш_є_ши, and the *second conjugation*, which has the connecting vowel _и_ before the person endings, e.g. ходи́_ти, хо́д_и_ши.

---

[1] The apostrophe (') is used here to show softness of the preceding consonant.

The verbs of the 1st conjugation are subdivided into two groups:

a) *1st-conjugation unsoftened [non-iotated]:* Verbs whose stem in the 1st person singular and 3rd person plural ends in a hard consonant:

нєс_ꙋ̀, нєс_ꙋ́тъ [carry, bear],
вєд_ꙋ̀, вєд_ꙋ́тъ [lead],
тєк_ꙋ̀, тєк_ꙋ́тъ [run],
мог_ꙋ̀, мо́г_ꙋтъ [may, can],
дви́гн_ꙋ, дви́гн_ꙋтъ [move].

b) *1st-conjugation softened [iotated]:* Verbs, all of whose forms show **-j-** at the end of the stem; and if the **-j-** follows a consonant, as a result of this iotation there is an alternation of consonants [see §11]; in this alternation, the **-j-** is absorbed by the "hushing" sibilants:

писа́_ти, пиш_ꙋ̀ (from* писj-ꙋ), пи́ш_єши [to write];
пла́ка_ти, пла́ч_ꙋ (from *пла́кj-ꙋ), пла́ч_єши [to weep];
глаго́ла_ти, глаго́л_ю (from *глаго́лj-ꙋ), глаго́л_єши [to speak, say];
и҆гра́_ти, и҆гра́_ю (from *и҆гра́j-ꙋ), и҆гра́_єши [to play];
дѣ́ла_ти, дѣ́ла_ю (from *дѣ́лаj-ꙋ), дѣ́ла_єши [to make, do].

In the 2nd conjugation, **-j-** always appears at the end of the 1st person singular present stem, resulting in the alternation of consonants:

носи́_ти, нош_ꙋ̀ (from *носj-ꙋ), but но́с_иши [carry, bear];
люби́_ти, любл_ю̀ (from *любj-ꙋ), but лю́б_иши [to love];
сꙋди́_ти, сꙋжд_ꙋ̀ (from *сꙋдj-ꙋ), but сꙋ́д_иши [to judge]

Person Endings of the Present Tense:

	1st Conjugation:	2nd Conjugation:
	Singular.	
1st Person ["I"]	-ꙋ [ю]	-ꙋ [ю]
2nd Person ["thou"]	-є-ши	-и-ши
3rd Person ["he"]	-є-тъ	-и-тъ
	Dual.	
1st ["we twain"]	-є-ка[-вѣ]	-и-ва[-вѣ]
2nd ["ye twain"]	-є-та[-тѣ]	-и-та[-тѣ]
3rd ["those twain"]	-є-та[-тѣ]	-и-та [-тѣ]
	Plural.	
1st ["we"]	-є-мъ	-и-мъ
2nd ["ye"]	-є-тє	-и-тє
3rd ["they"]	-ꙋтъ [-ютъ]	-атъ [-ѧтъ]

The 1st and 2nd conjugations have also this further distinction between them:

The 3rd person plural of the 1st conjugation has the ending -ꙋтъ [ютъ], while the 3rd person plural of the 2nd conjugation has the ending -атъ [-ѧтъ].

Note: The characteristics given above are not always enough to determine precisely which conjugation a given verb may belong to, since the connecting vowels и and є, when unstressed, are of unclear pronunciation; but the *infinitive stem* permits one to distinguish more exactly:

a) To the 2nd conjugation belong all verbs whose stem ends in:

1) и-ти: ходи́-ти, хо́ди-ши (but primitives [underived prototypal verbs] belong to the 1st conjugation: би́-ти, бї-є́-ши).

2) ѣ-ти, if the ѣ drops out in the present tense: ви́дѣ-ти, ви́жд-ꙋ, ви́ди-ши [to see], (but краснѣ́-ти [to blush, turn red],

краснѣ́_ю, as well as primitives [пѣ́_ти, to sing] belong to the 1st conjugation).

3) а_ти, when preceded by a "hushing" sibilant, if the а drops out in the present tense: стꙋча́_ти, стꙋчи́_ши [to strike]; (but велича́_ти, велича́_ю, велича́_еши [magnify, praise the greatness of] as well as primitives [жа́_ти, harvest] belong to the 1st conjugation).

Also of the 2nd conjugation are сто_ѧ́_ти [stand] and бо_ѧ́_тисѧ [fear].

b) All remaining verbs belong to the 1st conjugation; only a few depart from this rule and show some forms according to the 1st conjugation and other forms according to the 2nd. Such verbs are called **"verbs of mixed conjugation"**.

The person endings of the dual number change by gender: _ва [1st person] and _та [2nd and 3rd person] are used for the masculine, while _вѣ, _тѣ are used for the feminine and neuter; however, the neuter can also take the same endings as the masculine. These endings have the same meaning in the present tense and in the past tenses (aorist and imperfect). Examples: Ѳавѡ́ръ и҆ є҆рмѡ́нъ ѡ҆ и҆́мени твое́мъ возра́дꙋетасѧ (present tense—Ps. 88:13—"Thabor and Hermon shall rejoice in Thy name"); ꙗ҆́кѡ ви́дѣстѣ [_та] ѻ҆́чи моѝ (Luke 2:30—"for mine eyes have seen": aorist); є҆гда̀ же и҆дѧ́сте [aorist] возвѣсти́ти ᲂу҆чени́кѡмъ є҆гѡ̀, и҆ сѐ і҆и҃съ срѣ́те ѧ҆̀ глаго́лѧ: ра́дꙋйтесѧ. Ѻ҆нѣ́ же пристꙋ́пльше, ꙗ҆́стесѧ [aorist] за но́зѣ є҆гѡ̀, и҆ поклони́стесѧ [aorist] є҆мꙋ̀ (Matth. 28: 9— "And as they went to tell His disciples, behold, Jesus met them, saying: Hail. And they, coming up, took hold of His feet, and adored Him").

§81. Verbs of the Archaic Conjugation.

Besides the main conjugation of verbs, there are several verbs belonging to the *archaic* conjugation. In the case of these verbs, the person endings are joined directly to the stem, without a connecting vowel. These verbs are the following: **бы́_ти** [to be], **да́_ти** [to give], **ꙗ҆̑с_ти** [to eat], **вѣ́дѣ_ти** [to know], **и҆ма́_ти** [to have].

The verb **бы́ти** is used extensively, as it has the role of an auxiliary verb in forming the compound verbal tenses.

Conjugation of the Auxiliary Verb **бы́ти**, "To Be".

Indicative Mood.

Singular.

	Present.	Simple Future.	Compound Future.
1st Person:	є҆̑смь	бꙋ́дꙋ	хощꙋ́ бы́ти
2nd Person:	є҆сѝ	бꙋ́деши	хо́щеши бы́ти
3rd Person:	є҆̑сть	бꙋ́детъ	хо́щетъ бы́ти

Dual.

1st Person:	є҆сва̀, -ѣ̀	бꙋ́дева, -ѣ	хо́щева, -ѣ бы́ти
2nd Person:	є҆ста̀, -ѣ	бꙋ́дета, -ѣ	хо́щета, -ѣ бы́ти
3rd Person:	є҆ста̀, -ѣ	бꙋ́дета, -ѣ	хо́щета, -ѣ бы́ти

Plural.

	Present	Simple Future	Compound Future
1st Person	є҆смы̀	бꙋ́демъ	хо́щемъ бы́ти
2nd Person	є҆стѐ	бꙋ́дете	хо́щете бы́ти
3rd Person	сꙋ́ть	бꙋ́дꙋтъ	хотѧ́тъ бы́ти

Indicative Mood

Singular

	Aorist Imperfective (Transient)	Perfective	Imperfect
1st Person	бы́хъ	бѣ́хъ	бѧ́хъ
2nd Person	бы́сть [бы̀]	бѣ̀	бѧ́ше
3rd Person	бы́сть [бы̀]	бѣ̀	бѧ́ше

Dual.

1st Person	бы́хова, -ѣ	бѣ́хова, -ѣ	бѧ́хова, -ѣ
2nd Person	бы́ста, -ѣ	бѣ́ста, -ѣ	бѧ́ста, -ѣ
3rd Person	бы́ста, -ѣ	бѣ́ста, -ѣ	бѧ́ста, -ѣ

Plural.

1st Person	бы́хомъ	бѣ́хомъ	бѧ́хомъ
2nd Person	бы́сте	бѣ́сте	бѧ́сте
3rd Person	бы́ша	бѣ́ша	бѧ́хꙋ

Indicative Mood.

Singular.

	Perfect (Action Completed in Past)[1]	Pluperfect (Distant Past)[2]
1st Person	бы́лъ, -а̀, -о є҆́смь	бы́лъ, -а̀, -о бѣ́хъ [бѧ́хъ]
2nd Person	бы́лъ, -а̀, -о є҆сѝ	бы́лъ, -а̀, -о бѣ̀
3rd Person	бы́лъ, -а̀, -о є҆́сть	бы́лъ, -а̀, -о бѣ̀

Dual.

1st Person	бы́ла, -и є҆сва̀, -ѣ̀	бы́ла, -и бѣ́хова, -ѣ
2nd Person	бы́ла, -и є҆ста̀, -ѣ̀	бы́ла, -и бѣ́ста, -ѣ
3rd Person	бы́ла, -и є҆ста̀, -ѣ̀	бы́ла, -и бѣ́ста, -ѣ

Plural.

1st Person	бы́ли є҆смы̀	бы́ли бѣ́хомъ
2nd Person	бы́ли є҆стѐ	бы́ли бѣ́сте
3rd Person	бы́ли сꙋ́ть	бы́ли бѣ́ша

---

[1] This is the tense that in English we call "present perfect"--e.g. *I have been.--Tr.*

[2] Called in English the "past perfect"--e.g. *I had been.--Tr*

	Imperative Mood	Subjunctive Mood	Optative Mood
		Singular.	
1st Person		бы́лъ, -а̀, -о бы́хъ	да бꙋ́дꙋ
2nd Person	бꙋ́ди	бы́лъ, -а̀, -о бы̀	да бꙋ́деши
3rd Person	бꙋ́ди	бы́лъ, -а̀, -о бы̀	да бꙋ́детъ
		Dual.	
1st Person	бꙋ́дива, -ѣ	бы́ла, -и бы́хова, -ѣ	да бꙋ́дева, -ѣ
2nd Person	бꙋ́дита, -ѣ	бы́ла, -и бы́ста, -ѣ	да бꙋ́дета, -ѣ
3rd Person		бы́ла, -и бы́ста, -ѣ	да бꙋ́дета, -ѣ
		Plural.	
1st Person	бꙋ́демъ	бы́ли бы́хомъ	да бꙋ́демъ
2nd Person	бꙋ́дите	бы́ли бы́сте	да бꙋ́дете
3rd Person		бы́ли бы́ша	да бꙋ́дꙋтъ

Infinitive Mood: **бы́ти.**

Participles:

Present	Past
Short: **сы́й[1], сꙋ́щи, сꙋ́ще**	Short: **бы́въ, бы́вши, бы́вше**
Full: **сы́й, сꙋ́щаѧ, сꙋ́щее**	Full: **бы́вый, бы́вшаѧ, бы́вшее**

Past in **-лъ** (not declined):
бы́лъ, была̀, бы́ло.

Notes on the Conjugation Tables for бы́ти.

The 1st person dual for the present tense has also another ending in **-ма** [**-мѣ**], and it may have displaced the form in **-ва** [**-вѣ**], e.g. **А҆́зъ и҆ ѻ҆ц҃ъ є҆ди́но є҆сма̀** (John 10:30—"I and the Father are One"); **мꙋ́жїе,**

---

[1]) The short form **сы** is no longer used in New Church Slavonic.

что̀ сїѧ̀ творитѐ; и҆ мы̀ подобостра̑стна є҆сма̀ ва́мъ человѣ̑ка (Acts 14:15—"Ye men, why do ye these things? We also are men of like passions with you").

If the forms of the present tense are negated by the particle **не**, it is merged with them, giving the elided forms **нѣ́смь** [I am not], **нѣ́си** [thou art not], **нѣ́сть** [he is not], &c. However, the 3rd person plural is not elided: **не сꙋ̋ть** [they are not].

The forms **є҆сѝ**, **є̋сть**, when the follow the interrogative pronouns **кто̀**, **что̀** [who, what] and the adverb **гдѣ̀** [where] are fairly often enclitic[1], for example: **Что́ є҆сть сїѐ;** (Mark 1:27—"What [thing] is this?"); **Кто́ є҆сть се́й цр҃ь сла́вы;** (Ps. 23/24, v. 8—"Who is this King of glory?"); **ты̀ кто́ є҆си;** (John 1:19—"Who art thou?"); **гдѣ́ є҆сть ѻ҆би́тель;** (Luke 22:11—"Where is the guest chamber?").

The conjugation forms of both **бы́хъ** nd **бѣ́хъ** are forms of the aorist, only those of **бы́хъ** are of the perfective aspect, while those of **бѣ́хъ** are of the imperfective. The forms for both the 2nd and 3rd person of **бы́хъ** are **бы́сть**: **бы̀** is used only as a subjunctive. The forms of **бы́хъ** can have a prefix: **пребы́хъ** [I remained], **пребы́сть**, **забы́хъ** [I forgot, neglected] and so on.

The forms of the imperfect usually occur in the 3rd person: **бѧ́ше**, **бѧ́ста [-тѣ]**, **бѧ́хꙋ** and the other forms are little met with if at all[2]. Sometimes forms of the imperfect are encountered with the stem **бѣ-**: **бѣ́ше**, **бѣ́хꙋ**, e.g. **и҆ согнꙋ̋въ кни́гꙋ, ѿда́въ слꙋзѣ̀, сѣ́де: и҆ всѣ́мъ въ со́нмищи ѻ҆̋чи бѣ́хꙋ зрѧ́ще на́нь** (Luke 4:20—"And he closed the book, and he gave it again to the minister, and sa down. And the eyes of all them that were in the synagogue were fastened on him").

---

[1]) *Enclitic* words are those that lack an accent of their own and are treated as though part of the preceding word.--*Tr.*

[2]) See Horace G. Lunt, *Old Church Slavonic Grammar,* Mouton & Co., The Hague, Netherlands, 1959: 9.6, p. 87.

The Indicative Mood.

§82. Present Indicative.

By comparison with the infinitive, in the stem of the present tense the following changes take place:

1) The final consonant of the stem of primitive verbs, if it had changed before the ending -ти, returns to its original form in the present stem: вєс_тѝ (for *вєд_ти): вєд_ꙋ: тєщѝ (for *тєк_ти): тєк_ꙋ: мощѝ (for *мог_ти): мог_ꙋ.

2) If before the -ти there is a ѧ (or а before the "hushing" sibilants) with the value of *yus*[1], then before the endings of the present tense it resolves itself into a vowel and a consonant: ꙗ҆́_ти, є҆́мл_ю [to take]; клѧ́_ти, клєн_ꙋ [to swear]; жа́_ти, жн_ꙋ [to mow, reap].

3) In verbs with the ending -ов_а_ти, -є_ва_ти: -ов- and -єв- become ꙋ/ю in the present stem: бєсѣ́д_ов_а_ти, бєсѣ́дꙋ_ю [to discuss, carry on a conversation]; оу҆́трєн_єв_а_ти, оу҆́трєню_ю, оу҆́трєню_єши [rise early, be vigilant].

4) In verbs with the suffix -нꙋ-, н is kept in the present stem: со́хнꙋ_ти, со́хн_ꙋ, со́хн_єши [to become dry].

Note: Some verbs can lack the -нꙋ- in the infinitive, even though in the present and simple future, they retain the suffix -н-: дѣ́_ти [to do], ста́_ти [to stand], сты́_ти [become cold]: дѣ́_н_ꙋ, ста́_н_ꙋ, сты́_н_ꙋ.

Conjugation of the Present Tense.

нєс_тѝ	пис_а́_ти	люб_и́_ти	вєл_ѣ́_ти	сꙋд_и́_ти
[to bear]	*[to write]*	*[to love]*		*[to command]*
	[to judge]			

---

[1] That is, as opposed to ѧ when it simply stands for а preceded by a *y*-glide (**j**).

Singular.

1st	нес_ꙋ	пиш_ꙋ	любл_ю̀	вел_ю̀	сꙋжд_ꙋ
2nd	нес_е́_ши	пи́ш_е_ши	лю́б_и_ши	вел_и́_ши	сꙋ́д_и_ши
3rd	нес_е́_тъ	пи́ш_е_тъ	лю́б_и_тъ	вел_и́_тъ	сꙋ́д_и_тъ

Dual.

1st	нес_е́_ва, -ѣ	пи́ш_е_ва,-ѣ	лю́б_и_ва,-ѣ	вел_и́_ва,-ѣ	сꙋ́д_и_ва, -ѣ
2nd	нес_е́_та,-ѣ	пи́ш_е_та,-ѣ	лю́б_и_та,-ѣ	вел_и́_та,-ѣ	сꙋ́д_и_та, -ѣ
3rd	нес_е́_та,-ѣ	пи́ш_е_та,-ѣ	лю́б_и_та,-ѣ	вел_и́_та,-ѣ	сꙋ́д_и_та, -ѣ

Plural.

1st	нес_е́_мъ	пи́ш_е_мъ	лю́б_и_мъ	вел_и́_мъ	сꙋ́д_и_мъ
2nd	нес_е́_те	пи́ш_е_те	лю́б_и_те	вел_и́_те	сꙋ́д_и_те
3rd	нес_ꙋ́тъ	пи́ш_ꙋтъ	лю́б_ѧтъ	вел_ѧ́тъ	сꙋ́д_ѧтъ

§83. Change of the Final Consonants in the Stem.

The gutturals г and к are softened before the connecting vowel е in the 1st conjugation, and alternate with the "hushing" sibilants ж, ч (see §11): тек_ꙋ, теч_е́_ши [run]; мог_ꙋ, мо́ж_еши [can, be able]; лг_ꙋ, лж_е́ши [lie, speak falsehood] (не лгꙋ, "I do not lie"--Gal. 1:20; но лгꙋтъ, "but they lie"--Rev. 3:9), while in the simple future the stem is softened: солж_ꙋ "I will [not] lie [unto David]": Ps. 88:36), со́лж_ꙋтъ "[thine enemies] shall lie [to thee]"--Ps. 65:3).

In the 1st softened conjugation in all forms, and in the 2nd conjugation in the 2nd person, as a result of the softening of the final consonant of the stem (see §80), the following alternations of consonants take place:

a) Labials: б becomes бл, п becomes пл, в becomes вл, м becomes мл:

(1st conjugation)
гиба́_ти[to perish]: ги́блю,
ги́блешн
сы́па_ти [to strew, scatter]:
сы́плю, сы́плешн
дрема́_ти [to doze]:
дре́млю,дре́млешн

(2nd conjugation)
люби́_ти [to love]: люблю̀,
лю́бишн
кꙋпи́_ти [to buy]:
кꙋплю̀, кꙋ́пишн
лови́_ти [fish for sthg.]: ловлю̀,
ло́вишн
ломи́_ти [to break ut]: ломлю̀,
ло́мишн

b) Dentals: д becomes жд, т becomes щ, з becomes ж, с becomes ш:

страда́_ти [to suffer]:
страждꙋ,стра́ждешн
трепета́_ти [tremble]:
трепе́щꙋ, трепе́щешн
ма́за_ти [anoint]: ма́жꙋ, ма́жешн

сꙋди́_ти [to judge]:
сꙋждꙋ, сꙋ́дишн
свѣти́_ти [to shine]:
свѣ́щꙋ, свѣти́шн
носи́_ти [to carry]: ношꙋ́,
но́сишн
вози́_ти[convey]: вожꙋ́,
во́зишн

c) Gutturals: к becomes ч, г becomes ж, х becomes ш:
а҆́лка́_ти [to hunger]: а҆́лчꙋ, а҆́лчешн
строга́_ти [to plane, bevel]: стрꙋжꙋ, стрꙋ́жешн
и҆зсыха́_ти[to wither]: и҆зсы́шꙋ, и҆зсы́шетъ (John 15:6—“he shall wither”).

In the 2nd conjugation the gutturals in the end of the stem, having been softened into “hushing” sibilants in the infinitive (крича́ти from *крикѣти, to shout), retain this softened state in all forms of the present tense, since they are softened both before j and и: крича́_ти [крик_], кричꙋ, кричи́шн: лежа́_ти [to lie, recline] from *лєг_: лєжꙋ, лєжи́ши: слы́ша_ти [to hear, from *слы́х_]: слы́шꙋ, слы́шиши.

d) In the following combinations: ст becomes щ, ск becomes щ, зд becomes жд, здн becomes ждн, зн becomes жн, тв becomes щвл, сл becomes шл:

1st conjugation:
ристá_ти [to contend, fight]: рищꙋ, ри́щеши
и҆скá_ти [to seek]: и҆щꙋ, и҆́щеши:

2nd conjugation:
возвѣсти́_ти [to proclaim]: возвѣщꙋ, возвѣсти́ши
пригвозди́_ти [to nail, attach by nailing]: пригвождꙋ, пригвозди́ши
оу҆праздни́_ти [to abolish]: оу҆праждню̀, оу҆праздни́ши
соблазни́_ти [to tempt, seduce]: соблажню̀, соблазни́ши
оу҆мертви́_ти [to mortify, deaden]: оу҆мерщвлю̀, оу҆мертви́ши
мы́сли_ти [to think]: мы́шлю, мы́слиши

Note: From the verb послáти, "to send", the forms do not show softening: послю̀ ("I will send"—John 15:26), по́слетъ ("he will send", John 14:26) since in Old Church Slavonic the spelling was посълати. But in Russian we find пошлю, пошлешь).

The Future Tense.

§84. The Simple Future.

Morphologically, the simple future in no way differs from the present tense. The difference is merely in the aspects of the verb: verbs in the perfective aspect have a future meaning, e.g. хвали́ти, хвалю̀ ["to praise, I praise"—present tense]; похвали́ти, похвалю̀ [I *will* praise--future simple]; нестѝ, несꙋ [to bear, carry; I bear—present tense]; **понестѝ, понесꙋ** [I *will* bear—simple future].[1]

In Old Church Slavonic, the distinction between the present tense and the simple future depended not only on the verbal aspects, but also, as it would appear, on the context (especially in the use of certain verbs), and for this reason the aspect was not always used precisely. A certain lack of preciseness in the use of aspects has remained even in the present (corrected) text of the Slavonic Gospel, for example: **Востáвъ и҆дꙋ** [instead of the expected **пойдꙋ**] **ко ѻ҆ц҃ꙋ моемꙋ, и҆ рекꙋ є҆̀мꙋ** (Luke 17:8—"Arising I will go to my father, and say unto him"); **є҆гдá же состарѣ́ешисѧ, воздѣ́жеши рꙋцѣ̀ твоѝ, и҆ и҆́нъ тѧ̀ поѧ́шетъ** [instead of **препоѧ́шетъ**] **и҆ ведéтъ** [instead of **поведéтъ**], **ꙗ҆́може не хо́щеши** (John 21:18—"But when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldst not").[2] **ѹ҆готóвай, что̀ вечерáю** [instead of **повечерáю**] (Luke 17:8—"Make ready wherewith I may sup").

The accent in the 2nd person plural is often moved to the end: **и҆̀мже ѿпꙋститѐ* грѣхѝ, ѿпꙋстѧтсѧ и҆̀мъ: и҆ и҆̀мже держитѐ,* держáтсѧ** (John 20:23—"Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained").

---

1) The system in English is actually quite similar. We have a *compound future*--"I *will* go", and the present can sometimes be used as a *simple future*--"when I go tomorrow". But because of the verb aspects, Slavonic has more freedom in the way it can show future action. --*Tr.*

2) In more contemporary English, as in the Slavonic here, the present would have been used with a future meaning.--*Tr.*

§85. The Compound Future.

The compound future tense consists of verbs in the infinitive mood combined with the personal forms of the auxiliary verbs и҆́мамъ, хощꙋ̀, начнꙋ̀: e.g. є҆гда̀ и҆́мꙋтъ* всѧ̑ сїѧ̑ скончáтисѧ* (Mark 13:4—"When shall these things be?"); что́ ми хо́щете* да́ти*, и҆ а҆́зъ ва́мъ преда́мъ є҆го̀; (Matth. 26:15—"What will ye give me, and I will deliver him unto you?"); всѝ ви́дѧщїи начнꙋтъ* рꙋга́тисѧ* є҆мꙋ̀ (Luke 14:29—"And all that behold it [will] begin to mock him").

The compound future has the meaning of the imperfective aspect.

Conjugation of the Compound Future.

Singular	Dual	Plural
1st: и҆́мамъ нестѝ, хвали́ти	и҆́мава,-ѣ нестѝ	и҆́мамы нестѝ
2nd: и҆́маши нестѝ	и҆́мата, -ѣ нестѝ	и҆́мате нестѝ
3rd: и҆́мать нести	и҆́мата, -ѣ нестѝ	и҆́мꙋтъ нестѝ

Note: The asterisk (*) is used to mark various forms examined in the paragraph.

The Past Tenses.

§86. The Aorist.

The aorist is formed from the infinitive stem in the following manner:

1) If the stem of the infinitive ends in a vowel, then the suffix -х- is joined directly to the vowel: e.g. би́_ти [to beat]--би́_х_ъ, глаго́ла_ти [to speak]--глаго́ла_х_ъ: and it should be noted that in the 2nd and 3rd person singular, the suffix -х- is absent and the ending is the "pure" stem of the infinitive.

2) If the infinitive stem ends in a consonant, then the suffix -х- is joined to it with the help of the connecting vowel о: нес_тѝ, нес_о́_х_ъ: мощ_ѝ, мог_о́_х_ъ. The form for the 2nd and 3rd person

singular is the ending -є, joined directly to the infinitive stem, with resulting softening of the gutturals (г, к, х): рєк-о́-х-ъ [I said], рєч-є̀ [thou saidst, he/she said].

Endings of the Aorist:

	Infinitive stem in vowel:	**Infinitive stem in consonant:**
	Singular.	
1st p.	-х-ъ	-о-х-ъ
2nd p.	—	-є
3rd p.	—	-є
	Dual.	
1st p.	-х-о-ва [вѣ]	-о-х-о-ва [-вѣ]
2nd p.	-с-та [-тѣ]	-о-с-та [-тѣ]
3rd p.	-с-та [-тѣ]	-о-с-та [-тѣ]
	Plural.	
1st p.	-х-о-мъ	-о-х-о-мъ
2nd p.	-с-тє	-о-с-тє
3rd p.	-ш-а	-о-ш-а

The personal endings -ва [-вѣ] and -мъ are joined to the -х- by means of о.

The suffix -х- in the endings of the aorist alternates with -с- and -ш-.

The formation of the aorist from verbs that have the suffix -нꙋ- has the following peculiarity: if the suffix -нꙋ- is preceded by a vowel, then the -нꙋ- is retained: e.g. минꙋ́-ти [to pass by] минꙋ́-хъ: if the suffix -нꙋ- is preceded by a consonant, then the aorist can be formed either with or without this suffix: дви́г-нꙋ-ти [to move], дви́гнꙋ-хъ, двиг-о́-хъ.

The aorist can be formed from verbs of the perfective or imperfective aspect: твори́-ти [to create], твори́хъ: сотвори́-ти, сотвори́хъ: however, in the case of imperfective verbs of secondary formation (see §76), with a sense of repetition or prolongation, the aorist is not formed.

Concerning the meaning and use of the aorist and the other past tenses, see below in the section on Syntax.

Conjugation of the Aorist:

	нес_тѝ *to bear*	писа́_ти *to write*	люби́_ти *to love*	велѣ́_ти *to command*
		Singular.		
1st p.	нес_о́_хъ	писа́_хъ	люби́_хъ	велѣ́_хъ
2 & 3.	нес_ѐ	писа̀	любѝ	велѣ̀
		Dual.		
1st p.	нес_о́_х_о_ва, _ѣ	писа́_х_о_ва, _ѣ	люби́_х_о_ва, _ѣ	велѣ́_х_о_ва, _ѣ
2 & 3.	нес_о́_с_та, _ѣ	писа́_с_та, _ѣ	люби́_с_та, _ѣ	велѣ́_с_та, _ѣ
		Plural.		
1st p.	нес_о́_х_омъ	писа́_х_омъ	люби́_х_омъ	велѣ́_х_омъ
2nd p.	нес_о́_с_те	писа́_с_те	люби́_с_те	велѣ́_с_те
3rd p.	нес_о́_ш_а	писа́_ш_а	люби́_ш_а	велѣ́_ш_а

The verbs ꙗ҆́_ти [to take], на_ча́_ти [to begin], ви́_ти [to wind, roll up], пи́_ти [to drink], and клѧ́_ти [to swear] take, in the 2nd and 3rd person singular of the aorist, the personal ending тъ: и҆ прїѧ́тъ* и҆лїа̀ ми́лоть свою̀ и҆ сви́тъ* ю҆̀ (IV Kings 2:8--"And Elijah took his mantle, and wrapped it together"); и҆ воста̀, и҆ ꙗ҆дѐ, и҆ пи́тъ* (III Kings 19:6--"And he arose, and did eat and drink"--the form пи́тъ has been kept in the Paremia [Prophecy] read at Vespers for St. Elias the Prophet, but in this text as printed in the Slavonic Bible, it appears as и҆ пѝ); ѿтолѣ̀ нача́тъ* і҆и҃съ проповѣ́дати (Matth. 4:17—"From that time Jesus began to preach"); прише́лъ є҆сѝ на зе́млю, ѿ дв҃ы вопло́щсѧ, и҆ распѧ́тїе прїѧ́тъ*, ла на́съ свободи́ши ѿ рабо́ты вра́жїѧ: (Octoechos, T. 2, Friday morning Aposticha—"Thou didst come to earth, being incarnate of a Virgin, and acceptedst crucifixion[1], that Thou mightest deliver us from the enemy's servitude").

Note 1: The aorist of the verb рещѝ, alongside of forms of ancient origin [рѣ́хъ, "I spake, I said"; рѣ́ша, "they said"] has also forms of more recent origin: реко́хъ, реко́ша, e.g. тогда̀ рѣ́хъ: сѐ прїидꙋ̀ (Ps. 21:8—"Then I said: behold, I will come"); ꙗ҆̀кѡ рѣ́ша вразѝ моѝ мнѣ̀ (Ps. 70:10—"For mine enemies said unto me"); реко́ша чи҃стаѧ и҆ ч҃тна̑ѧ ѹ҆ста̀ (Pentecost Matins, Ode 1—"There spake a pure and honorable mouth").

Note 2: The aorist ѡ҆жи́хъ has the 2nd and 3rd person ѡ҆живѐ (Luke 15:24—"came to life, is alive again").

§87. The Imperfect (Transient).

The forms of the imperfect are built from the infinitive stem, or from the present stem, with the aid of the suffixes -х-, -ѧх-, -ах-, which were formed by elision from the Old Slavonic suffixes -ах-, -ѣах- [-аах-], -ѥах-.

Endings of the Imperfect:

Singular.

1st Person:	-хъ	-ѧх-ъ	-ах-ъ
2nd Person:	-ш-е	-ѧш-е	-аш-е
3rd Person:	-ш-е	-ѧш-е	-ѧш-е

---

[1]) This translation is clumsy, but its purpose is to help in understanding the Slavonic.--*Tr.*

Dual.

1st Person:	-х-о-ва [вѣ]	-ѧх-о-ва [вѣ]	-ах-о-ва [вѣ]
2nd Person:	-с-та [тѣ]	-ѧс-та [тѣ]	-ас-та [тѣ]
3rd Person:	-с-та [тѣ]	-ѧс-та [тѣ]	-ас-та [тѣ]

Plural.

1st Person:	-х-о-мъ	-ѧх-о-мъ	-ах-о-мъ
2nd Person:	-с-те	-ѧс-те	-ас-те
3rd Person:	-х-ꙋ	-ѧх-ꙋ	-ах-ꙋ

The forms of the imperfect are arrived at in the following manner:

1) Verbs whose infinitive stem ends in the suffixes -а-, -ѧ-, -ѣ- or -и- form their imperfect tense from the infinitive stem:

a) When the infinitive stem ends in -а- or -ѧ-, the suffix -х- is added:

писа́-ти [to write], писа́-х-ъ
велича́-ти [to magnify], велича́-х-ъ
скончава́-ти [finish], скончава́-х-ъ
пригвожда́-ти [to nail], пригвожда́хъ
ѹ҆трꙋжда́-ти [to cause difficulty], ѹ҆трꙋжда́-х-ъ
ѹ҆мерщвлѧ́-ти [to mortify], ѹ҆мерщвлѧ́-х-ъ
ѹ҆молѧ́-ти [to entreat], ѹ҆молѧ́-х-ъ
ѹ҆пражднѧ́-ти [to abolish], ѹ҆пражднѧ́-х-ъ1)
сѣ́ѧ-ти [to sow], сѣ́ѧ-х-ъ

---

1) This can occur either with softening (-ждн-), or without softening (-здн-): вра́гъ ѹ҆пражднѧ́шесѧ (Octoechos, T. 6, Wednesday at Matins, Ode 9—"The enemy was abolished"); и҆спразднѧ́хꙋ вре́тища своѧ̑ (Gen. 42:35—"They emptied their sacks").

вопїѧ́_ти [to cry out], вопїѧ́_х_ъ

The forms of the imperfect in а_х_ъ, due to the truncated suffix (_х_ instead of _ах_), are very similar to those of the aorist (except for the 2nd and 3rd person singular and the 3rd person plural). The distinction between them can be made in the following manner: the imperfect can be recognized by the syntactical structure of the utterance (see the section on Syntax) and, in addition to that, from imperfective verbs of secondary formation (see §76), only the imperfect can be formed, e.g.:

напита́_ти [to satiate], напита́_хъ (aorist); — напитава́_ти, напитава́_хъ (imperfect);

закла́_ти [to sacrifice], закла́_хъ (aorist);—закала́_ти, закала́_хъ (imperfect):

и҆ приведо́ша но́щїю всѝ лю́дїе своѐ кі́йждо, є҆̀же и҆мѧ́ше въ рꙋцѣ̀ свое́й, и҆ закала́хꙋ та́мѡ (I Kings [Samuel], 14:34—"And at night the people brought each one that which was in his hand, and they sacrificed there").

b) Verbs whose infinitive stem ends in the suffix _ѣ_ add the suffix _ах_, and the ѣ and ах elide, forming ѧх:

болѣ́_ти [to hurt, be sick], [болѣ_ах_ъ] болѧ́хъ
стыдѣ́_тисѧ [to be ashamed], [стыдѣ_ахсѧ] стыдѧ́хсѧ
щадѣ́_ти [to spare], [щадѣ_ах_ъ] щадѧ́хъ
хотѣ́_ти [to want, be about to] [хотѣ_ах_ъ] хотѧ́хъ

c) When the infinitive stem ends in _и_, _ах_ is added, and then the _и_ of the stem becomes **j**, before which the usual alternation of consonants occurs, and if the **j** follows one of the "hushing" sibilants, it is absorbed by it:

моли́_ти [to entreat], мол_ѧх_ъ (from *молj-ах_ъ)
мы́сли_ти [to think], мы́шл_ѧх_ъ[1])
блазни́_тисѧ [to be enticed, to suspect], блажнѧ́х_сѧ
ходи́_ти [to walk, to go], хожд_а́х_ъ
вози́_ти [to transport], вож_а́х_ъ
люби́_ти [to love], любл_ѧ́х_ъ

Note: The verb сꙋди́_ти [to judge], сꙋд_ѧ́х_ъ, without softening, is an exception: сꙋдѧ́шє (I Kings [Samuel] 7:6—"[and Samuel] judged [the children of Israel]").

2) The other verbs usually form the imperfect from the present stem by means of the suffixes _ах_ or _ѧх_; the gutturals к, г of the stem alternate with the "hushing" sibilants before the suffix _ѧх_ (from *_ѣахъ):

a) Verbs whose infinitive stem ends in a consonant:
вєс_тѝ [to lead], вєд_ꙋтъ: вєд_ѧ́х_ъ
плєс_тѝ [to plait, braid], плєт_ꙋ́тъ: плєт_ѧ́х_ъ
мощѝ [may, can], мо́г_ꙋтъ: мож_а́х_ъ
тєщѝ [run, flow], тєк_ꙋтъ: тєч_а́х_ъ

b) Verbs whose infinitive stem, equivalent to the root, ends in a vowel:
кры́_ти [to cover, roof], кры́ютъ: кры́_ѧх_ъ (from *крыj-ах_ъ)
пи́_ти [to drink], пї_ю́тъ: пї_ѧ́х_ъ
зна́_ти [to know], зна́_ютъ: зна́_ѧх_ъ
и҆мѣ́_ти [to have], и҆мѣ́_ютъ: и҆мѣ́_ѧх_ъ, a verb which has

---

[1]) Also: мы́слѧхꙋ (Mark 11:31--"And they reasoned with themselves"), but: помышлѧ́хꙋ (Luke 20:5--"And they reasoned with themselves"). [Note a corresponding difference in the Greek: ἐλογίζοντο in Mark 11:31, συνελογίσαντο in Luke 20:5--*Tr.*]

also elided forms: и҆мѧ́ше: и҆мѧ́хꙋ всѧ̑ ѻ҆́бща (Acts 2:44—"[they that believed] had all things common").

c) Certain verbs with the suffix _а_ in the infinitive:

гна́_ти [to urge, chase, persecute], го́н_ѧтъ: гон_ѧ́х_ъ[1]
ѣ҆́ха_ти [to ride], ѣ҆́д_ꙋтъ: ѣ҆́д_ѧх_ъ
зва́_ти [to call], зов_ꙋ́тъ: зов_ѧ́х_ъ

d) Verbs with alternation of ор/ра, ол/ла, ѧ[а]/ен[ем], ѣ/oj:

бра́_тисѧ [to strive, battle], бо́р_ѧтсѧ: бор_ѧ́хсѧ
кла́_ти [to pierce, slaughter], ко́л_ѧтъ: кол_ѧ́х_ъ
клѧ́_ти [to curse], клен_ꙋ́тъ: клен_ѧ́х_ъ
жа́_ти [to reap], жн_ꙋ́тъ: жн_ѧ́х_ъ
ꙗ҆́ти [to take], є҆́мл_ютъ: є҆́мл_ѧх_ъ
пѣ́_ти [to sing], по_ю́тъ: по_ѧ́х_ъ

e) Verbs with stems of various origins:

со́хнꙋ_ти [to become dry], со́хн_ꙋтъ: со́хн_ѧх_ъ
и҆_тѝ [to go], и҆д_ꙋ́тъ: и҆д_ѧ́х_ъ
плы́_ти [sail, swim, go by water], плов_ꙋ́тъ: плов_ѧ́х_ъ[2]
жи́_ти [to live], жив_ꙋ́тъ: жив_ѧ́х_ъ

Conjugation of the Imperfect:

писа́_ти *to write* **и҆збавлѧ́_ти** *to deliver* **болѣ́_ти** *to be sick*

Singular.

1st p.	писа́хъ	и҆збавлѧ́хъ	болѧ́хъ
2 & 3.	писа́ше	и҆збавлѧ́ше	болѧ́ше

---

[1] Formation may also be from the infinitive: гони́_ти, гонја́х_ъ, гонѧ́хъ.

[2] Also from the infinitive stem: плы́_ти, плы́хъ (e.g. плы́хꙋ in Acts 27:13—"they sailed [close by Crete]").

Dual.

1st p.	писа́хова [-вѣ]	и҆збавлѧ́хова [-вѣ]	болѧ́хова [-вѣ]
2 & 3.	писа́ста [-тѣ]	и҆́збавлѧ́ста [-тѣ]	болѧ́ста [-тѣ]

Plural.

1st p.	писа́хомъ	и҆збавлѧ́хомъ	болѧ́хомъ
2nd p.	писа́сте	и҆збавлѧ́сте	болѧ́сте
3rd p.	писа́хꙋ	и҆збавлѧ́хꙋ	болѧ́хꙋ

	ходи́_ти *to go, wal*	бра́_тисѧ [бо́р_атсѧ] *to battle*	клѧ́_ти [клен_ꙋтъ] *to curse*
	Singular.		
1st p.	хожда́хъ	борѧ́хсѧ	кленѧ́хъ
2 & 3.	хожда́ше	борѧ́шесѧ	кленѧ́ше
	Dual.		
1st p.	хожда́хова [-вѣ]	борѧ́ховасѧ [-вѣсѧ]	кленѧ́хова [-вѣ]
2 & 3.	хожда́ста [-тѣ]	борѧ́стасѧ [-тѣсѧ]	кленѧ́ста [-тѣ]
	Plural.		
1st p.	хожда́хомъ	борѧ́хомсѧ	кленѧ́хомъ
2nd p.	хожда́сте	борѧ́стесѧ	кленѧ́сте
3rd p.	хожда́хꙋ	борѧ́хꙋсѧ	кленѧ́хꙋ

The forms of the imperfect are derived only from verbs of the imperfective aspect.

The forms of the 2nd person singular [i.e. "thou"] of the aorist and imperfect have almost been lost, and replaced by the corresponding forms of the perfect (see the Perfect in Syntax, §158-159). They have been preserved intact, as it would appear, only in the Gospel text used in divine services, for example: равві̀, когда̀ здѣ̀ бы́сть; (aorist; John 6:25—"Rabbi, when camest thou hither?"); не бо́йсѧ, марїа́мь, ѡ҆брѣ́те (aorist) бо благода́ть ѿ бг҃а (Luke 1:30—"Fear not, Mary, for thou hast found favour with God");

глаго́ла є҆мꙋ̀ і҆и҃съ: ты̀ речѐ (aorist; Matth. 26:64—"Jesus said unto him: Thou hast said [it]"); лꙋка́вый ра́бе и҆ лѣни́вый, вѣ́дѧше (imperfect) ꙗ҆́кѡ жнꙋ̀, и҆дѣ́же не сѣ́ѧхъ (Matth. 25:26—"Thou wicked and slothful servant, thou knewest that I reap where I sowed not."); взе́млеши є҆гѡ́же не положѝ (aorist; Luke 19:21—"thou takest up that thou layedst not down"); лꙋка́вый ра́бе: вѣ́дѧше (imperfect) ꙗ҆́кѡ а҆́зъ человѣ́къ ꙗ҆́ръ є҆́смь (Luke 19:22—"Thou wicked servant, thou knewest that I was an austere man").

§88. The Perfect (Completed Past).

The forms of the perfect tense are built with the past participle ending in -лъ and a copula, the present tense forms of the verb бы́ти [to be]. The participle in -лъ changes according to gender and number, while the copula changes according to person and number. Examples: мно́зи бо ѿ ни́хъ и҆здале́ча пришлѝ* сꙋ́ть* (Mark 8:3--"for many of them came from afar"); Ѻ҆трокови́ца нѣ́сть* ᲂу҆мерла̀*, но спи́тъ (Mark 5:39--"the damsel is not dead, but sleepeth"); что̀ є҆́смь* є҆щѐ не доконча́лъ*; (Matth. 19:20--"What lack I yet?").[1]

When two such participles stand together, usually only one copula is employed: ꙗ҆́коже восхотѣ́лъ, сотвори́лъ є҆сѝ (Jonah 1:14--"Thou hast done as it pleased thee"); сше́лъ и҆ воплоти́лсѧ є҆сѝ, ꙗ҆́кѡ да спасе́ши всѣ́хъ (Morning Prayer 8, to the Lord Jesus Christ--"Thou didst come down and take flesh to save all").

---

[1])Note that in English, all three examples could have been rendered using the *present perfect:* "many *have come* from afar", "the damsel *hath not died*", and "What *have* I yet *left unfinished*?" --*Tr.*

Conjugation of the Perfect:

Singular.

1st p. не́слъ, -а̀, -о̀ є҆́смь *I have borne* хвали́лъ,-а, -о є҆́смь *I have praised [did praise]*
2nd p. не́слъ, -а̀, -о̀ є҆сѝ хвали́лъ, -а, -о є҆сѝ
3rd p. не́слъ, -а̀, -о̀ є҆́сть хвали́лъ, -а, -о є҆́сть

Dual.

1st p. несла̑, неслѝ є҆сва̀, -ѣ̀ хвали̑ла, -и є҆сва̀, -ѣ̀
2 & 3. несла̑, неслѝ є҆ста̀, -ѣ̀ хвали̑ла є҆ста̀, -ѣ̀

Plural.

1st p. неслѝ є҆смы̀ хвали́ли є҆смы̀
2nd p. неслѝ є҆стѐ хвали́ли є҆стѐ
3rd p. неслѝ сꙋ́ть хвали́ли сꙋ́ть

In the 3rd person singular, the perfect sometimes is encountered without a copula, in the form of the -лъ participle alone, for example: но себѐ ᲂу҆ма́лилъ, зра́къ раба̀ прі́имъ (Philippians 2:7—"But emptied himself, taking the form of a servant"); смири́лъ себѐ, послꙋшли́въ бы́въ да́же до сме́рти (Phil. 2:8—"He humbled himself, becoming obedient even unto death"); а҆́ще ли кто̀ ѡ҆скорби́лъ менѐ, не менѐ ѡ҆скорбѝ (II Cor. 2:5—"And if any one have caused grief, he hath not grieved me"); пита́ющаѧсѧ простра́ннѡ, жива̀ ᲂу҆мерла̀ (I Tim. 5:6—"For she that liveth in pleasures, hath died while yet living").

§89. The Pluperfect (Distant Past).

The pluperfect builds its forms from the past participle in -лъ and the aorist [бѣ́хъ] or imperfect [бѧ́хъ] of the verb бы́ти used as a copula. In conjugation, the forms of the -лъ-participle and the auxiliary verb change according to the same pattern as in the perfect tense. Examples: и҆зги́блъ* бѣ̀*, и҆ ѡ҆брѣ́тесѧ (Luke 15:24--"he was lost, and is found"); мно́зи ѿ і҆ꙋде́й бѧ́хꙋ* пришлѝ* къ ма́рѳѣ и҆ марі́и (John 11:19--"And many of the Jews were come to Martha and

Mary"); и҆ тьма̀ а҆́бїе бы́сть, и҆ не ѹ҆ бѣ̀* прише́лъ* къ ни́мъ і҆и҃съ (John 6:17--"And it was now dark, and Jesus was not [yet] come to them").

Conjugation of the Pluperfect:

	Singular.	
1st p.	не́слъ, -а̀, -о̀ бѣ́хъ [or бѧ́хъ] *I had borne*	хвали́лъ, -а, -о бѣ́хъ [бѧ́хъ] *I had praised*
2 & 3.	не́слъ, -а̀, -о̀ бѣ̀ [бѧ́ше]	хвали́лъ, -а, -о бѣ̀ [бѧ́ше]
	Dual.	
1st p.	несла̑, -ѝ бѣ́хова[-ѣ] or бѧ́хова[-ѣ]	хвали̑ла, -и бѣ́хова[-ѣ], or бѧ́хова[-ѣ]
2 & 3.	несла̑, -ѝ бѣ́ста [-ѣ], or бѧ́ста [-ѣ]	хвали̑ла, -и бѣ́ста [-ѣ], or бѧ́ста[-ѣ]
	Plural.	
1st p.	неслѝ бѣ́хомъ [бѧ́хомъ]	хвали́ли бѣ́хомъ [бѧ́хомъ]
2nd p.	неслѝ бѣ́сте [бѧ́сте]	хвали́ли бѣ́сте [бѧ́сте]
3rd p.	неслѝ бѣ́ша [бѧ́хꙋ]	хвали́ли бѣ́ша [бѧ́хꙋ]

§90. The Descriptive (Periphrastic) Form of Tenses.

In Church Slavonic, there are rather frequently used descriptive forms of tenses, which consist of a copula (forms of the verb бы́ти, "to be") and the short form of the present active participle. In this combination, since it functions as a predicate, the participle is used only in the nominative case, its number and gender depend on the subject; the copula shows the tense or mood, for example:

Present tense: мꙋ́жїе, и҆̀хже всади́сте въ темни́цꙋ, сꙋ́ть* въ це́ркви стоѧ́ще* и҆ ѹ҆ча́ще* лю́ди (Acts 5:25—"the men whom ye put in prison are standing in the temple, and teaching the people").

Aorist: и҆ бѣ̀* проповѣ́дꙋѧ* на со́нмищахъ и҆́хъ, во всѣ́й галїле́и, и҆ бѣ́сы и҆згонѧ̀* (Mark 1:39—"And he was preaching in their synagogues, and in all Galilee, and casting out demons"); и҆ бѣ̀* сѣдѧ̀* со слꙋга́ми (Mark 14:54—“and he sat with the servants”).

Imperfect: и҆ бѧ́хꙋ* ѹ҆ченицы̀ і҆ѡа́нновы и҆ фарїсе́йстїи постѧ́щесѧ* (Mark 2:18—“And the disciples of John and the Pharisees used to fast”).

Future: и҆ ѕвѣ́зды бꙋ́дꙋтъ* съ небесѐ спадающе* (Mark 13:25—“And the stars of heaven shall be falling down”).

Imperative mood: бꙋ́ди* ѹ҆вѣщава́ѧсѧ* съ сопе́рникомъ твои́мъ (Matth. 5:25—“Be at agreement with thine adversary”).

Rather frequently, especially in prayers and hymnody, the role of the copula in such constructions is taken by the verb не преставА́ти [not to cease]: не престаю̀* благодарѧ̀* ѡ҆ ва́съ (Ephesians 1:16—“I cease not to give thanks for you”); не преста́хъ* ѹ҆ча̀ (Acts 20:31—“I ceased not to admonish”); не преста́хꙋ* ѹ҆ча́ще* и҆ благовѣствꙋ́юще* (Acts 5:42—“they ceased not to teach and preach”); не преста́й* молѧ́щисѧ* ѡ҆ на́съ (Akathistos Hymn to the Theotokos, Prayer 2— “Cease not to pray for us”).

In a similar sense the following verbs also are used: пребыва́ти [to remain], прилѣжа́ти [to be diligent], не ѡ҆скꙋдѣва́ти [to fail not]: Пе́тръ же пребыва́ше* толкі́й*[in place of the Old Church Slavonic тлькꙑ--see §95] (Acts 12:16—“But Peter continued knocking”); ꙗ҆́коже прилѣжа́хꙋ* вопроша́юще* є҆го̀ (John 8:7—“When therefore they continued asking him”); молѧ́щи* не ѡ҆скꙋдѣва́й* ѡ҆ воспѣва́ющихъ... (Octoechos, Sunday dismissal hymn, Theotokion of the 5th Tone:—“Fail not to pray for those who hymn...”).

The same applies to преста́ти [to cease], соверши́ти [to finish]: Преста́ните* свирѧ́юще*, и҆̀же надꙿ чреда́ми пасо́мыхъ старѣ́йшины (Dec. 24, 2nd Kathisma at Matins—“Cease from your piping, ye that are put over the flocks”); и҆ бы́сть, є҆гда̀ совершѝ* і҆и҃съ заповѣ́даѧ* ѻ҆бѣманаде́сѧте ѹ҆ченико́ма свои́ма, пре́йде ѿтꙋ́дꙋ ѹ҆чи́ти (Matth. 11:1—“And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach").

With these periphrastic forms, one should probably list the combinations with ꙗ҆ви́тисѧ [to appear, seem] and ѡ҆брѣсти́сѧ [to be found]: ꙗ҆̑кѡ да ꙗ҆вѧ́тсѧ* человѣ́кѡмъ постѧ́щесѧ* (Matth. 6:16—"That they might be seen of men to fast"); ѡ҆брѣ́тесѧ* и҆мꙋ̑щи* во чре́вѣ (Matth. 1:18—"she was found with child"); and the combination of пребыва́ти with the past participle: четыренадесѧ́тый дне́сь де́нь ждꙋ̑ще, не ꙗ҆̑дше* пребыва́ете*, ничто́же вкꙋси́вше* (Acts 27:33— "This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing").

§91. The Subjunctive Mood.

The subjunctive mood is built from the -лъ-participle and the copula, the aorist forms of the perfective aspect [бы́хъ] of the verb бы́ти [to be], for example: а҆̑ще ѿ мі́ра бы́сте* бы́ли*, мі́ръ ᲂу҆̑бо своѐ люби́лъ* бы̀* (John 15:19—"If ye were of the world, the world would love its own"); а҆̑ще не бы́хъ* прише́лъ* и҆ глаго́лалъ* и҆̑мъ, грѣха̀ не бы́ша* и҆мѣ́ли* (John 15:22—"If I had not come and spoken to them, they had not had sin").

Conjugation of the Subjunctive Mood:

Singular.

1st p.	не́слъ, -а̀, -о̀ бы́хъ *I would have borne*	хвали́лъ, -а, -о бы́хъ *I would have praised*
2 & 3.	не́слъ, -а̀, -о̀ бы̀	хвали́лъ, -а, -о бы̀

Dual.

1st p.	несла̑, -ѝ бы́хова, -ѣ	хвали́ла, -и бы́хова, -ѣ
2 & 3.	несла̑, -ѝ бы́ста, -ѣ	хвали́ла, -и бы́ста, -ѣ

Plural.

1st p.	неслѝ бы́хомъ	хвали́ли бы́хомъ
2nd p.	неслѝ бы́сте	хвали́ли бы́сте
3rd p.	неслѝ бы́ша	хвали́ли бы́ша

Where there are two clauses in the subjunctive (the main and the subordinate clause), the subordinate subjunctive clause *sometimes* takes a perfect copula (that is, the present tense of the verb бы́ти), for example: а҆́ще бы* вѣ́дала* є҆сѝ* да́ръ бж҃їй... ты̀ бы проси́ла оу҆ негѡ̀, и҆ да́лъ бы тѝ во́дꙋ жи́вꙋ (John 4:10—"If thou knewest the gift of God... thou wouldest have asked of him, and he would have given thee living water"); г҃и, а҆́ще бы* є҆сѝ* бы́лъ* здѣ̀, не бы̀ оу҆́мерлъ мо́й бра́тъ (John 11:32—"Lord, if thou hadst been here, my brother had not died"); ѽ да бы̀* воцари́лисѧ* є҆стѐ*, да и҆ мы̀ бы́хомъ съ ва́ми ца́рствовали (I Cor. 4:8—"O, that ye did reign, that we might reign with you!"); ꙗ҆́кѡ а҆́ще бы* восхотѣ́лъ* є҆сѝ* же́ртвы, да́лъ бы́хъ оу҆́бо (Ps. 50—"For if Thou hadst desired sacrifice, I would have given it"). However, such subjunctive forms with a copula in the perfect are not found in the ancient texts (e.g. in the Ostromirovo Gospel and in the old [pre-Nikonian] Psalter).

With the conjunction да and the pronoun что̀, the subjunctive copula sometimes loses its person endings and takes the form бы, regardless of person: дабы̀* оу҆страни́лсѧ* ѿ страсте́й, и҆ твоеѧ̀ благода́ти и҆мѣ́лъ* бы* приложе́нїе (here бы is used in place of the 1st person бы́хъ: Canon of Preparation for Holy Communion, Ode 6—"So that [I] might be estranged from passions, and have an increase of Thy Grace"); ѽ да бы̀* воцари́лисѧ* є҆стѐ (I Cor. 4:8, as above); и҆ не ѡ҆брѣта́хꙋ, что́ бы* сотвори́ли* є҆мꙋ̀ (Luke 19:48—"And they found not, what to do to him"); however, this practice is not always followed: ѽ да бы́сте* ма́лѡ претерпѣ́ли* безꙋ́мїю (II Cor. 11:1—"Oh, that ye might be patient a little with [my] folly").

The use of the copula is met with in other cases, outside of the norm, without personal endings (the copula becomes, as it were, a subjunctive particle): и҆ а҆́ще бы* ѻ҆́но по́мнили*... и҆мѣ́ли* бы* вре́мѧ возврати́тисѧ (Hebrews 11:15—"And if they had been mindful of that... they had doubtless time to return").

The imperfects подоба́ше [it was proper](with or without бы), досто́ѧше [it was right], можа́ше [was possible], since these words express a modal sense of obligation or possibility, can have a subjunctive meaning, e.g.: подоба́ше* оу҆́бо, ѽ мꙋжїе, послꙋшавше менѐ не ѿвезти́сѧ ѿ кри́та (Acts 27:21—"Ye should indeed, O ye men, have hearkened unto me, and not have loosed from Crete"); поне́же подоба́ше* бы* є҆мꙋ̀ мно́жицею страда́ти (Hebrews 9:26—"For then he ought to have suffered often"); не досто́ѧше* ли разрѣши́тисѧ є҆́й ѿ ю҆́зы сеѧ̀ въ де́нь сꙋббѡ́тный (Luke 13:16—"And ought not [she] be loosed from this bond on the Sabbath day?"); можа́ше* бо сїѐ мѵ́ро про́дано бы́ти на мно́зѣ, и҆ да́тисѧ ни́щымъ (Matth. 26:9—"For this myrrh might have been sold for much, and given to the poor"). The infinitive in conjunction with бы can also have a subjunctive sense: оу҆ негѡ́же бы* ѡ҆бита́ти* на́мъ (Acts 21:16—"[a disciple] with whom we should lodge").

§92. The Optative Mood.

The optative mood consists of forms of the present or simple future tenses, preceded by the particle да (which has the value of a conjunction in subordinate clauses): да несꙋ, да несе́ши, да несе́тъ: да принесꙋ, да принесе́ши, да принесе́тъ (may I, thou, he bear; may I, thou, he bring), &c.

In main clauses the forms of the optative have the value of an imperative, and in this sense they are for the most part used in the 3rd person singular, plural, or dual: да ст҃и́тсѧ и҆́мѧ твоѐ: да прїи́детъ црⷭ҇твїе твоѐ: да бꙋ́детъ во́лѧ твоѧ̀ (Matth. 6:9-10—"hallowed be Thy name; Thy kingdom come; Thy will be done").

In subordinate clauses the optative mood is used to express desire or purpose: что̀ хо́щеши, да сотворю̀ тебѣ̀; ... оу҆чи́телю, да прозрю̀ (Mark 10:51—"What wilt thou that I should do unto thee?... Rabboni, that I may see"); ꙗ҆́коже хо́щете, да творѧ́тъ ва́мъ человѣ́цы (Luke 6:31—"As ye would that men should do unto you").

§93. The Imperative Mood.

In Church Slavonic, the imperative mood has forms for all persons and numbers except for the 1st person singular and the 3rd person dual and plural.

The imperative mood is formed from the present stem (or that of the simple future) by means of the suffixes -и- and -є- (in place of the Old Church Slavonic -ѣ-).

Verbs of the 1st conjugation in the singular (2nd and 3rd person) and in the 2nd person of the dual and plural, have the suffix -и-, and after vowels this suffix -и- becomes -й- in both the singular and plural: по_ю́тъ [пѣ́_ти, *to sing*], по́_й, по́й_тє (поj-и-). In the 1st person dual and plural, verbs of *a)* the 1st un-softened conjugation (see §80, *a*), including the verbs with the suffix -нꙋ-, have the suffix -є-, while verbs of *b)* the 1st softened conjugation (see §80, *b*) have the suffix -и- after vowels, but after consonants they can have either -и- or -є- as a suffix. Examples:

a) ѝд_ꙋтъ: ѝд_є_мъ, *let us go!*

b) воспо_ю́тъ: воспо_и́_мъ, *let us sing!*

Пла́ч_ꙋтъ [пла́ка_ти, weep] can have either пла́ч_и_мъ or пла́ч_є_мъ as an imperative.

Note: Verbs of the 1st unsoftened conjugation, in Old Church Slavonic, had the suffix -ѣ- for the imperative dual and plural. Forms with this suffix are still sometimes to be met with in the text of the Gospel used in divine services: по нє́мъ ѝдѣ́та въ до́мъ... ѝ рцѣ́та до́мꙋ влⷣцѣ (Luke 22: 10-11—"Follow him into the house... and say unto the goodman of the house").

The verbs of the 2nd conjugation take the suffix -и- in all forms.

A small number of verbs of the 2nd conjugation have a stem ending in -j (after a vowel), for example: сто_ѧ́тъ, бо_ѧ́тсѧ, напо́_ѧтъ, та_ѧ́тъ, поко́_ѧтъ (stand, fear, give drink, melt, rest) and certain others; in the 2nd and 3rd person singular and the 2nd person plural, the suffix -и- changes to -й-: сто́_й[те], бо́_йсѧ [бо́й_тесѧ], поко́_й[те], напо́_й[те]: жа́ждꙋщꙋю дꙋ́шꙋ мою̀ напо́й вода́ми (Troparion for Mid-Pentecost: "give my thirsting soul to drink of the waters").

The 2nd and 3rd persons singular do not have personal endings.

The endings of the imperative mood:

		1st Conjugation:		**2nd Conjugation:**
		a)unsoftened:	b) softened:	
Sing.	2nd:	-и ---	-и [й]	-и [-й]
	3rd:	-и	-и [й]	-и [й]
Dual:	1st:	-е-ва[-вѣ]	-и[е]-ва [-вѣ]	-и-ва [-вѣ]
	2nd:	-и-та[-тѣ]	-и-та [тѣ]	-и-та [-тѣ]
Plu.	1st:	-е-мъ	-и[е]мъ	-и-мъ
	2nd:	-и-те	-и[й]-те	-т[й]те

In verbs of the 1st unsoftened conjugation with their stems ending in г, к, the alternation of consonants takes place before the suffixes -и- and -е- (see §11): помо́г_ꙋтъ, помоꙁ_ѝ [help], помо́ж_е_мъ [let us help]; рек_ꙋтъ, р_цы̀ [say], рц_е́_мъ [let us say]; ѿве́рг_ꙋтъ, ѿве́рж_и[1] [cast aside], ѿве́р_ж_е_мъ.

Conjugation of the Imperative Mood.

1st Conjugation

a)Unsoftened:

			Stem in a guttural:
		и҆_ти *(to go)*--и҆д_ꙋтъ	рещѝ *(to say)*--рек_ꙋтъ
Sing.	2nd p.	и҆дѝ	рцы̀
	3rd p.	и҆дѝ	рцы̀

---

[1]) In Old Church Slavonic the form was ѿврьꙁи.

Dual:	1st p.	й́дєва [_вѣ]	рцє́ва [_вѣ]
	2nd p.	и҆ди́та [_тѣ]	рцы́та [_тѣ]
Plural:	1st p.	й́дємъ	рцє́мъ
	2nd p.	и҆ди́тє	рцы́тє

b) Softened:

		With a soft consonant before _и_:	With a vowel before the endings:
		пла́ка_ти *(to weep)*--пла́ч_ꙋтъ	пѣ́_ти *(to sing)*--по_ю́тъ
Sing.	2nd p.	пла́чи	по́й
	3rd p.	пла́чи	по́й
Dual:	1st p.	пла́чива[_вѣ], _єва[_ѣ]	пои́ва[_вѣ]
	2nd p.	пла́чита[_тѣ]	по́ита[_тѣ]
Plural:	1st p.	пла́чимъ, _ємъ	пои́мъ
	2nd p.	пла́читє	по́йтє

2nd Conjugation

		люби́_ти *to love* [лю́б_ѧтъ]	стꙋча́_ти *to knock* [стꙋч_а́тъ]
Sing.	2nd p.	любѝ	стꙋчѝ
	3rd p.	любѝ	стꙋчѝ
Dual:	1st p.	лю́бива [_вѣ]	стꙋчи́ва [_вѣ]
	2nd p.	люби́та [_тѣ]	стꙋчи́та [_тѣ]
Plural:	1st p.	лю́бимъ	стꙋчи́мъ
	2nd p.	люби́тє	стꙋчи́тє

Examples:

По не́мъ и҆ди́та (1a)[1]: **и҆ и҆дѣ́же а҆́ще вни́детъ, рцы́та** (1a) **господи́нꙋ до́мꙋ...** (Mark 14:13-14—"Follow him; And whithersoever he shall go in, say to the master of the house..."). **Глаго́ла и҆́мъ і҆и҃съ: прїиди́те** (1a), **Ѻ҆бѣ́дꙋйте** (1b). (John 21:12—"Jesus said to them: Come and dine"). **Ѽ дрꙋгі̑ни! прїиди́те** (1a), **вонѧ́ми пома́жемъ** (1b) **тѣ́ло живоно́сное и҆ погребе́нное... и҆́демъ** (1a), **потщи́мсѧ** (2) **ꙗ҆́коже волсвѝ, и҆ поклони́мсѧ** (2), **и҆ принесе́мъ** (1a) **мѵ̑ра ꙗ҆́кѡ да́ры... и҆ пла́чимъ** (1b), **и҆ возопі́имъ** (1b)... (Paschal Oikos—"O friends, come, let us anoint with spices the Life-bearing and buried Body... Let us go, let us hasten like the Magi, and let us worship, and let us bring ointments as gifts... And let us weep, and cry out..."). **А҆́лчꙋщыѧ напита́имъ** (1b), **жа́ждꙋщыѧ напои́мъ** (2), **нагі̑ѧ ѡ҆блече́мъ** (1a), **стра̑нныѧ введе́мъ** (1a), **болѧ́щыѧ и҆ въ темни́цѣ сꙋ́щыѧ посѣти́мъ** (2) (Vespers on the Eve of Meat-Fare Sunday, at the Litiya—"Let us feed the hungry, let us give the thirsty drink, let us clothe the naked, let us welcome strangers, the sick and those in prison let us visit"). **Поста̀ бж҃е́ственнымъ нача́ткомъ ᲂу҆миле́нїѧ стѧжи́мъ** (1b)—(Monday in the First Week of Lent, Sessional Hymn at Matins—"As God-given first fruits of the fast, let us acquire compunction"). **Препоѧ́шимъ** (1b) **чре́сла на́шѧ ᲂу҆мерщвле́нїемъ страсте́й** (Thursday in the First Week of Lent, Aposticha Automelon at Vespers— "Let us gird our loins through the mortification of passions"). **Моли́твами и҆ слеза́ми г҃да спаса́ющаго на́съ взы́щемъ** (1b) (Cheese-Fare Sunday at Forgiveness Vespers—"With prayers and tears let us seek the Lord Who saveth us").

(1a)—1st unsoftened conjugation, (1b)—1st softened conjugation, (2)—2nd conjugation.

---

[1] 1a= 1st conjugation, class "a", verbs with unsoftened stems.--*Tr.*

The verbs да́мъ [give], ꙗ҄мъ [eat], вѣ́мъ [know], all of which retain an archaic conjugation, as well as the verb ви́дѣти [to see], form the 2nd and 3rd person singular imperatives with the aid of the suffix -ь-(jь): да́ждь, ꙗ҄ждь, вѣ́ждь, ви́ждь.

The 3rd person imperative appears to have gone completely out of use and to have been replaced by the optative (see §91), except for the form бꙋди (from the verb бы́ти, "to be"): бꙋди и҆́мѧ гд҃не бл҃гослове́но ѿ ны́нѣ и҆ до вѣ́ка (Ps. 112:2—"Blessed be the name of the Lord henceforth and forevermore"); бꙋди мнѣ̀ по глаго́лꙋ твоемꙋ (Luke 1:38—"Be it unto me according to thy word").

The 2nd person imperative and the 2nd person present tense (or simple future) often have different accents: the imperative usually has the accent on the suffix -и́-, while the present indicative rather frequently is accented on the personal ending -тѐ: и҆ а҆́ще благотворитѐ (Luke 6:33—"And if ye do good"); а҆́ще не ѡ҆братите́сѧ (Matth. 18:3—"except ye be converted").

§94. The Participle.

According to the way they are formed, participles are divided into two types: *active* participles, and *passive*.

Under the term "active participles" are grouped those formed from both transitive and intransitive verbs, having a like system of formation, although the voice [active, middle, passive] of the verb from which they are formed is kept by them, for example: и҆тѝ [to go], и҆д-ꙋтъ: и҆ды́й ["going"--middle voice[1]]; твори́ти [to do, make, create], твор-ѧ́тъ: творѧ́й ["doing, making"—active voice].

Participles formed from reflexive verbs retain the reflexive pronoun -сѧ, as well as the characteristics of the reflexive voice: боѧ́тисѧ: боѧ́йсѧ ["fearing"].

---

[1]) The voices of Slavonic verbs are explained in §73.--*Tr.*

Passive participles are usually formed only from transitive verbs; however, there are cases when they are formed from intransitive verbs as well: твори́ти: твори́мый [made]; but быва́ти: быва́емый ["being", from an intransitive verb].

Participles can have short and long forms[1].

§95. Active Present Participles

Active participles of the *present tense* are formed from the present stem by means of the suffix -ꙋщ- [-ющ-] in the case of 1st conjugation verbs, and the suffix -ѧщ- [-ащ- after the "hushing" sibilants] in verbs of the 2nd conjugation:

Present stem:	нес_[ꙋтъ]	дѣ́лаj-[ꙋтъ]	мо́л_[ѧтъ]	молч_[а́тъ]
	[bear]	[do, make]	[entreat]	[keep silence]
Participial stem:	несꙋщ-	дѣ́лающ-	молѧщ-	молчащ-

In verbs of the 1st softened conjugation, the suffix -ꙋщ-, taking on the iotation (j) of the stem, changes to -ющ-: дѣ́лаj-[ꙋтъ]=дѣ́лающ-, глаго́лj-[ꙋтъ]=глаго́лющ-; if the stem ends in a "hushing" sibilant, then the -j- is swallowed by the latter: пла́ка_ти, пла́ч_ꙋтъ [from *пла́кj-ꙋтъ] =пла́чꙋщ-.

Case and gender endings are joined to the participle stem. In the masculine nominative case the participial suffix drops out (but in 2nd conjugation verbs, only the -щ- drops out), although short forms of the participle are also met with having the suffix; the neuter nominative can be with or without the suffix, with forms like those of the masculine (e.g. зерно̀... сѣ́етсѧ со слеза́ми дне́сь: но прозѧ́бше, мі́ръ радостносотвори́тъ (Holy Saturday Matins, chants at the 118th Psalm, v. 87—"The seed... is sown with tears today: but having sprouted, will cause the world to rejoice"); **и҆ нє тєрпѧ̀ ꙁрѣ́ти со́лнцє помє́рчє** (*ibid.*—v. 106: "And the sun, not bearing to see, was darkened").

---

[1] For the distinction between short and long forms of adjectives, see §49.--*Tr.*

The endings of the short and long participles are the following:

	Masculine:	Neuter:	Feminine:
Short:	-ый, -ѧ, -ꙋ́щ-ъ	-ый, -ѧ, -ꙋ́щ-є	-ꙋ́щ-и
Long:	-ый, -ѧй,	-ꙋ́щ-єє	-ꙋ́щ-аѧ

The Nominative Case of Short and Long Participles:

Participial Stem	Nominative Case		
	Masculine	Neuter	Feminine
нєсꙋ́щ-	нєс-ы́й, -ꙋ́щ-ь	нєс-ы́й[1], -ꙋ́щ-є	нєс-ꙋ́щ-и *(bearing)*
	нєс-ы́й	нєс-ꙋ́щ-єє	нєс-ꙋ́щ-аѧ
дѣ́ла-ющ-	дѣ́ла-ѧ, -ющ-ь	дѣ́ла-ѧ, -ющ-є	дѣ́ла-ющ-и *(doing)*
	дѣ́ла-ѧй	дѣ́ла-ющ-єє	дѣ́ла-ющ-аѧ
мол-ѧщ-	мол-ѧ̀, -ѧ́щ-ь	мол-ѧ̀, -ѧ́щ-є	мол-ѧ́щ-и *(entreating)*
	мол-ѧ́й	мол-ѧ́щ-єє	мол-ѧ́щ-аѧ
молч-а́щ-	молч-а̀, -а́щ-ь	молч-а̀, -а́щ-є	молч-а́щ-и*(being silent)*
	молч-а́й	молч-а́щ-єє	молч-а́щ-аѧ

The verbs of the 1st unsoftened conjugation (§80), in the nominative masculine (and neuter) have the ending **-ый**, in both the short and long forms: **самарѧни́нъ нѣ́кїй грѧды́й, прїи́дє на нєго̀** (Luke 10:33—"A certain Samaritan approaching, came upon him"). In this example the participle **грѧды́й** is an adverbial participle

---

[1] Cf. **бѣ̑ грѧды́й** (Luke 9:53 in the Gospel text used in divine services—"as though he would go", "of one going").

(equivalent to a gerund[1]) and therefore is to be viewed as the short form.

Note: In Old Church Slavonic, such short forms of the participle ended in -ы: нєс-ы, грѧд-ы, but in New Church Slavonic such endings have gone out of use.

Present participles are formed only from verbs of the imperfect aspect.

§96. Active Participles (Past).

Active *past* participles are derived from the infinitive stem as follows: *a)* If the infinitive stem ends in a *consonant*, then it takes the suffix -ш- (in reality the suffix is -ъш-, but the ъ is not expressed in writing); *b)* If the infinitive stem ends in a *vowel*, then it takes the suffix -вш- [-въш-]:

Infinitive stem:	нєс-[тѝ]	вєс-[тѝ]	дѣ́ла-[ти]	твори́[ти]
	to bear	*to lead*	*to do*	*to create*
Participial stem:	нєс-ш-	вєд-ш-	дѣ́ла-вш-	твори́-вш-

The participle stem takes gender- and case-endings.

In the nominative masculine singular, the -ш- drops out; the neuter nominative can take forms with or without -ш-, on the model of the masculine.

The participles have the following short and long forms:

	Masculine:	Neuter:	Feminine:
Short:	-ъ, -въ	-ъ, въ: -ш-є, -вш-є	-ш-и, -вш-и
Long:	-ый, -вый	-ш-єє, -вш-єє	-ш-аѧ, -вш-аѧ

---

[1] A gerund is a kind of verbal noun expressing incomplete action. Examples of gerund-like constructions in English are "I have bread *to sell*", or "they are prepared *for reciting* the lesson".—*Tr.*

Nominative Case of Short and Long Participles:

Participle stem:	Nominative case: Masculine:	Neuter:	Feminine:	
нес-ш-	не́с-ъ, -ш-ъ	не́с-ъ, не́с-ш-е	не́с-ш-и	*(having borne)*
	нес-ы́й	не́с-ш-ее	не́с-ш-аѧ	
вед-ш-	ве́д-ъ, -ш-ъ	ве́д-ъ,ве́д-ш-е	ве́д-ш-и	*(having led)*
	вед-ы́й	ве́д-ш-ее	ве́д-ш-аѧ	
дѣ́ла-вш-	дѣ́ла-въ, -вш-ъ	дѣ́ла-въ, дѣ́ла-вш-е	дѣ́ла-вши	*(having done)*
	дѣ́ла-вый	дѣ́ла-вш-ее	дѣ́ла-вш-аѧ	
твори́-вш-	твори́-въ, -вш-ъ	твори́-въ, твори́-вш-е	твори́-вш-и	*(having wrought)*
	твори́-вый	твори́-вш-ее	твори́-вш-аѧ	

Note: In verbs of the imperfective aspect, the long forms of the participles ending in -ый have past and present forms that coincide (although their derivation is different), and they can be distinguished only by the sense of the construction.

Verbs of the *perfective aspect* whose infinitive stem ends in -и- build their forms with the aid of the suffix -ш-, while at the same time the -и- of the stem becomes -ь (jь), before which as a result of softening, the alternation of consonants takes place (where possible)[1]: и҆спроси́-ти [to request], и҆спро́шь[ш]. As in the preceding formations, in the nominative masculine the -ш- drops out (this applies also to the neuter as indicated above). The suffix -ь- before ш or -сѧ is never omitted following л; in other cases, configurations with or without -ь- may occur (especially after the "hushing" sibilants): возлюби́-ти [to love, come to love, form an affection for], возлю́бль, возлю́бльши: сотвори́-ти [make, fashion, create], сотво́рь, сотво́рши and also сотво́рьши: воскло́ньсѧ, or воскло́нсѧ (John 8:7--"he lifted up himself").

---

[1]) See §11.

Participles of this formation have the following short and long endings:

Endings:	Masculine:	Neuter:	Feminine:
Short	**-ь**	**-ь, -[ь]ш-є**	**-[ь]ш-и**
Long	**-єй**	**-[ь]ш-єє**	**-[ь]ш-аѧ**

Short and Long Forms of the Participle:

Short	**сотво́р-ь**	**сотво́р-ь, -[ь]ш-є**	**сотво́р-[ь]ш-и**
Long	**сотвор-є́й**	**сотво́р-[ь]ш-єє**	**сотво́р-[ь]ш-аѧ**
		[having wrought, made]	

Verbs having a prefix, and also the suffix **-нꙋ-** after a consonant, for the most part form their participles without this suffix: **по-дви́г-нꙋ-ти** [to hasten, strive]: **подви́гъ** [masc.], **подви́гши** [fem.], e.g. **а҆ дрꙋго́є падѐ на ка́мени, и҆ прозѧ́бъ*** **ѹ҆́сше** (Luke 8:6--"And other fell upon a rock, and having sprung up, withered away[1]").

The verbs **нача́-ти** [to begin], **ꙗ҆̑-ти**[to take], **распѧ́-ти** [to crucify], take the suffix **-ш-** [**ъш**],
and the *yus* [**ѧ**, or **а**] resolves itselfbefore the **ъ** of the suffix into a vowel and consonant: **наче́н-ъ, наче́н-[ъ]ши: прїе́м-ъ, прїе́м-[ъ]ши** (also **прїи́мъ, прїи́мши** "having received"); **распе́нъ, распе́н-[ъ]ши**, but **жа́ти** [to reap], **пожа́въ**.

§97. The Participle in -лъ.

The active **-лъ**-participle (or indeclinable participle) is formed from the infinitive stem by adding to it the suffix **-л-**: **нес-тѝ, не́с-лъ**: **хвали́-ти**[to praise], **хвали́лъ**.

---

[1]) **прозѧ́бъ** from **прозѧ́б-нꙋ-ти**, "to spring up".--*Tr.*

This participle is not declined by cases, by has gender and number:

Forms of the Participle in -лъ:

	Singular	Dual	Plural
Masc.	не́слъ	несла̑	неслѝ
Fem.	несла̀	неслѝ	неслѝ
Neut.	несло̀	неслѝ	неслѝ

The consonants д, т drop out before the suffix -л- (See §13b): ве́лъ instead of *ве́д-лъ, ѡ҆брѣ́лъ [found] instead of *ѡ҆брѣ́т-лъ.

Verbs with the suffix -нꙋ- after a consonant omit, for the most part, this suffix in forming the participle: e.g. воскре́с-нꙋ-ти [to rise again, resurrect], воскре́слъ.

The participle in -лъ is not used independently, but only in the compound forms of verbs (see §88 and 89 above).

§98. Declension of the Active Participles.

The *short* forms of the active present and past participles are declined on the model of the short comparative adjectives (cf. §53).

Case Forms of the Short Participles:

Singular.	Masculine.	Neuter.	Feminine.
Nom.	творѧ̀, -ѧ́щ-ь (1)	творѧ̀, -ѧ́щ-е	творѧ́щ-и
Gen.	творѧ́щ-а	творѧ́щ-а	творѧ́щ-и
Dat.	творѧ́щ-ꙋ	творѧ́щ-ꙋ	творѧ́щ-и
Acc.	творѧ́щ-ъ, -а	творѧ́щ-е	творѧ́щ-ꙋ
Instr.	творѧ́щ-имъ	творѧ́щ-имъ	творѧ́щ-ею
Prep.	творѧ́щ-емъ	творѧ́щ-емъ	творѧ́щ-и
Dual.			
N., A.	твѡрѧ́щ-а	творѧ́щ-ѣ (2), -а	творѧ́щ-ѣ (3)
G., P.	твѡрѧ́щ-ꙋ	твѡрѧ́щ-ꙋ	твѡрѧ́щ-ꙋ
D., I.	творѧ́щ-ема (4)	творѧ́щ-ема	творѧ́щ-ема

Plural.

Nom.	творѧ́щ-е	твѡрѧ́щ-а	творѧ́щ-ѧ[-е]
Gen.	творѧ́щ-ихъ	творѧ́щ-ихъ	творѧ́щ-ихъ
Dat.	творѧ́щ-ымъ(5)	творѧ́щ-ымъ	творѧ́щ-ымъ
Acc.	творѧ́щ-ѧ, -ихъ	твѡрѧ́щ-а	творѧ́щ-ѧ, -ихъ
In.	творѧ́щ-ими	творѧ́щ-ими	творѧ́щ-ими
Prep.	творѧ́щ-ихъ	творѧ́щ-ихъ	творѧ́щ-ихъ

(1) Торжествꙋ́ющїй[1] свѣ́тлѡ жела́ющъ* тѧ̀ гра́дъ, оу҆чрежда́емь бывае́тъ, ꙗ҆́кѡ бога́тство ѡ҆брѣ́тшъ* та́йное, и҆ и҆сто́чникъ неѡскꙋ́денъ и҆сцѣле́нїй, прⷣте́че, главꙋ̀ твою̀ (Feb. 24 at Matins, Ode 3—"Celebrating radiantly, the city that yearneth for thee is festive[2], as having found a secret treasure, and an inexhaustible source of healings, O Forerunner: thy head").

(2) Да бꙋ́дꙋтъ оу҆́ши твоѝ, вне́млющѣ* гла́сꙋ моле́нїѧ моегѡ̀ (Ps. 129:2—"Let Thine ears be attentive to the voice of my supplication").

(3) Бѣ̀ же тꙋ̀ марі́а и҆ дрꙋга́ѧ марі́а, сѣдѧ́щѣ* прѧ́мѡ гро́ба (Matth. 27:61—"And there was Mary [Magdalene] and the other Mary, sitting over against the sepulchre").

(4) Ѻ҆нѣ̀ же пристꙋ́пльше, ꙗ҆́стѣсѧ за но́зѣ є҆гѡ̀, и҆ поклони́стѣсѧ є҆мꙋ̀... и҆дꙋ́щема* же и҆̀ма, сѐ нѣ́цыи ѿ кꙋстоді́и... (Matth. 28:9-11—"But they came up and took hold of His feet, and

---

[1] This form must be viewed as irregular, in place of торжествꙋ́ѧй.

[2] Оу҆чрежда́тисѧ (εὐωχέω) means "to celebrate, to dine sumptuously, be nourished, filled with sweetness".

adored Him... And when they departed[1], behold, some of the guards...").

(5) **Пристра̑шнымъ же бы́вшымъ* и҆̀мъ** (мѵроносицамъ) **и҆ покло́ншымъ* ли́ца на зе́млю, реко́ста къ ни́мъ: что̀ и҆̀щете жива́го съ ме́ртвыми;** (Luke 24:5—"And as they[i.e. the Myrrhbearers] were afraid, and bowed down their countenance towards the ground, they said unto them: Why seek ye the Living with the dead?").

The past participles are also declined in the same manner.

Notes on the Cases:

1. After the participial suffix [**ꙋщи, ѧщи, ш**], in the nominative and accusative cases the spelling can be equally with **ъ** or **ь**, although in some editions **ь** is used predominantly for the nominative case, while **ъ** is counterposed to it as the spelling of the accusative.

2. Examples (4) and (5) above show that in the cases of the dual and plural, except the nominative and accusative, the endings of the feminine have been assimilated to those of the masculine (in Old Church Slavonic, the feminine endings were distinctive).

3. Sometimes the short participles in the neuter singular have the ending **що**[**шо**] instead of **ще**[**ше**]: **непостоѧ́нныхъ и҆ тлѣ́нныхъ до́лꙋ влекꙋ̑що...** (Jan. 13, Matins, 3rd Canon, for the Venerable Fathers of Sinai and Raitha, Ode 3—"[having cast aside] the downward pull[2] of things temporary and corruptible..."); **ны́нѣ ѿ землѝ и҆зда́вшоѧ чꙋде́съ зарю̀ и҆спꙋща́етъ** (July 5, St. Sergius of Radonezh, 4th sticheron at "Lord I have cried"—"[Then, like a star, thou didst rise to the

---

[1]) Here the construction of **и҆дꙋ̑щема же и҆̀ма** is what is called a "dative absolute"(in Russian "**дательный самостоятельный**"). It is explained in §197.--*Tr.*

[2]) The Slavonic **до́лꙋ влекꙋ̑що** "pulling downward" corresponds to the Greek τὸ χαμερπές, "that which creeps on the ground".--*Tr.*

heavenly habitations, while thy body lay hidden; but--] now, relinquished by the earth, it giveth forth a dawn [new day] of miracles").

4. In the nominative masculine (and neuter) after the "hushing" sibilants, а is usually written (e.g. пишà [writing], движà [moving], but the ancient ending _ѧ is also to be met with.

5. The feminine participle in the nominative plural can have as an ending either _ѧ or _е (by parallel with the masculine): творѧ́щ_ѧ or творѧ́щ_е, сотвóрш_ѧ or сотвóрш_е.

The long forms of the participles are declined regularly on the model of the long adjectives with stem ending in a "hushing" sibilant (§57):

Sing.	Masculine	Neuter	Feminine
Nom.	творѧ́й *doing*	творѧ́щее	творѧ́щаѧ
Gen.	творѧ́щагѡ	творѧ́щагѡ	творѧ́щїѧ
Dat.	творѧ́щемꙋ	творѧ́щемꙋ	творѧ́щей
Acc.	творѧ́щїй [_аго]	творѧ́щее	творѧ́щꙋю
Instr.	творѧ́щимъ	творѧ́щимъ	творѧ́щею
Prep.	творѧ́щемъ	творѧ́щемъ	творѧ́щей
Dual			
N., A.	творѧ̑щаѧ	творѧ́щїи	творѧ́щїи
G., P.	творѧ̑щꙋю	творѧ̑щꙋю	творѧ̑щꙋю
D., I.	творѧ́щима	творѧ́щима	творѧ́щима
Plural			
N.	творѧ́щїи	творѧ̑щаѧ	творѧ́щыѧ
Gen.	творѧ́щихъ	творѧ́щихъ	творѧ́щихъ
Dat.	творѧ́щымъ	творѧ́щымъ	творѧ́щымъ
Acc.	творѧ́щыѧ [_ихъ]	творѧ̑щаѧ	творѧ́щыѧ [_ихъ]
In.	творѧ́щими	творѧ́щими	творѧ́щими
Prep.	творѧ́щихъ	творѧ́щихъ	творѧ́щихъ

§99. Passive Participles (Present).

The passive participles of the *present tense* are formed from the present stem by means of the suffixes -ом-, -єм-, -им-:

1) Verbs of the 1st unsoftened conjugation take the suffix -ом- : нєс-ꙋтъ: нєс-о́мъ, -а, -о [that which is carried]; зов-ꙋтъ: зов-о́мъ, -а, -о [that which is called].

This same suffix is taken by the verbs of archaic conjugation, вѣ́мъ and ꙗ҆́мъ: вѣ́д-омъ, -а, -о [that which is known]; ꙗ҆д-о́мъ, -а, -о [that which is eaten].

2) Verbs of the 1st softened conjugation take the suffix -єм-: пи́ш-ꙋтъ: пи́ш-єм-ь, -а, -о [that which is written]; зна́-ютъ: зна́-єм-ь, -а, -о [that with which one is acquainted; known].

3) The verbs of the 2nd conjugation take the suffix -им-: хва́л-ѧтъ: хвал-и́м-ь, -а, -о [that which is praised]; лю́б-ѧтъ: люб-и́м-ь, -а, -о [that which is loved, liked].

Note: Verbs with the suffix -нꙋ- have no present passive participle, since they are either verbs of the perfective aspect, or else transitive verbs : дви́гнꙋти [to strive], со́хнꙋти [to become dry].

Masculine participles with the suffixes -єм-, -им- in the nominative and accusative cases are spelled with the ending -ь so as to distinguish them from the verb forms of the first person plural: e.g. вєлича́ємь [magnified, praised, extolled], сꙋди́мь [judged], but: нєсо́мъ [carried]; e.g. Ї҆єрꙋсали́мъ бꙋдєтъ попира́ємь ꙗ҆зы́ки (Luke 21:24—"Jerusalem shall be trodden down by the Gentiles"), but вѣ́домъ во ї҆ꙋдє́и бг҃ъ (Ps. 75:2—"God is known in Judea").

§100. Passive Participles (Past).

Passive participles of the *past tense* are formed from the infinitive stem, by means of the suffixes -н-, -єн-, -т-:

) The suffix -н- s used to form participles from verbs having an infinitive stem that ends in the suffixes -а-, -ѣ-: сдѣ́ла-ти, сдѣ́ла-н_ъ, _а, _о [done]; ви́дѣ_ти, ви́дѣ_н_ъ, _а, _о [seen].[1]

2) The suffix _єн_ is used to form past participles from infinitive stems that end in:

a) a consonant: нєс_тѝ, нєс_є́н_ъ, _а, _о [borne, carried]; вєс_тѝ, вєд_є́н_ъ, _а, _о [led]; and if the gutturals г, к occur before the suffix, they are softened and replaced by ж, ч: рєщѝ [*рєк_ти], рєч_є́н_ъ, _а, _о [said, uttered]; возмощѝ [*возмог_ти], возмо́ж_єн_ъ, _а, _о[possible].

b) _и_, which before the suffix becomes j, and then as a result of softening there occurs the alternation of consonants (where possible): ѹ҆моли́_ти [to entreat], ѹ҆мол_є́н_ъ, _а, _о (from *ѹ҆молjєнъ)[moved by entreaty]; возлюби́_ти, возлю́блєн_ъ, _а, _о [beloved]; роди́_ти [give birth, beget], рождє́н_ъ, _а, _о [born].

3) The suffix _т_ is used to form participles from infinitive stems, equivalent to roots, which end in a vowel:[2] би́_ти [to beat], би́_т_ъ, _а, _о [beaten]; ꙗ҆̀_ти [to take], ꙗ҆̀т_ъ, _а, _о [taken]; распѧ́_ти [to crucify], ра́спѧ_т_ъ, _а, _о: простє́р_ти [to extend, spread out], простє́р_т_ъ, _а, _о: скры́_ти [to hide, conceal], скры́_т_ъ, _а, _о [hidden].

From verbs with the stem-root in _и_, _ы_, participles are also formed with the aid of the suffix _єн_, and before the suffix, _ы_ becomes _ов_ (see §10, 3): би́_ти, бї_є́н_ъ, _а, _о [beaten]; и҆спи́_ти, и҆спї_є́н_ъ, _а, _о[drink down, drain a cup]; ѹ҆мы́_ти, ѹ҆мов_є́н_ъ, _а, _о [washed]; скры́_ти, сокров_є́н_ъ, _а, _о [concealed].

---

[1] Note that the corresponding English words use the same suffix *-n* to make the past participle: see, see*n;* do, do*ne*. --*Tr.*

[2] Like *-n* and *-en, -t* is also used as a suffix to form past participles in English (e.g. *to mean, meant),* which can be a memory aid here.--*Tr.*

4) Some participles build their forms with the suffix -єн- from the present stem: закла́-ти, зако́л-ютъ [sacrifice, slay], закол-є́н-ъ, -а, -о: but forms of the participle can also be derived from the infinitive stem: закла́-н-ъ, -а, -о [slain, sacrificed].

5) Verbs with their infinitive stem in -нꙋ- have the following possibilities for forming their participles:

*a)*with the suffix -т-: подви́гнꙋ-ти, подви́гнꙋ-т-ъ, -а, -о [roused, moved];

b) by means of the suffix -єн-: the suffix -нꙋ-, if it follows a vowel, usually is dropped: пости́гнꙋ-ти [to reach, attain], пости́ж-єн-ъ, -а, -о: when the suffix -нꙋ- is retained, then the ꙋ is lost, and the stem is compounded by the suffix -ов-: постигнов-є́н-ъ, -а, -о [attained]; ѿри́нꙋ-ти [to cast aside, reject], ѿринов-є́н-ъ, -а, -о.

Past passive participles are formed for the most part from verbs of the perfective aspect.

The long forms of the passive participles are formed in the same manner as the long forms of adjectives: люби́м-ь: люби́м-ый, -аѧ, -оє [favorite, beloved]; нєсо́м-ъ: нєсо́м-ый, -аѧ, -оє [carried]; сотворє́н-ъ: сотворє́нн-ый, -аѧ, -оє [created, made]; ѹ҆мовє́н-ъ: ѹ҆мовє́нн-ый, -аѧ, -оє [washed].

The short and long passive participles are declined on the model of adjectives (see §53 and §57).

§101. Passive Forms of the Verb.

Passive verbal forms are expressed in two ways:

a) Either by means of the reflexive pronoun -сѧ, which is attached to transitive verbs;

b) Or by means of compound forms, consisting of passive participles and a copula (forms of the verb бы́ти, to be); the one who performs the action is then either in the instrumental case, or else in the genitive with the preposition ѿ: и҆ крєща́хꙋсѧ* во і҆ѻрда́нѣ ѿ нєгѡ̀, и҆сповѣ́дꙋющє грѣхѝ своѧ̑ (Matth. 3:6—"And they were baptized in the Jordan by him, confessing their sins"); прє́дани* жє

бꙋ́дете* **и҆ роди́тели и҆ бра́тїею и҆ ро́домъ и҆ дрꙋ́ги** (Luke 21:16—"And ye shall be betrayed by your parents and brethren, and kinsmen and friends"); **тогда̀ и҆́рѡдъ ви́дѣвъ, ꙗ҆́кѡ порꙋ́ганъ*** **бы́сть*** **ѿ волхвѡ́въ, разгнѣ́васѧ ѕѣлѡ̀** (Matth. 2:16—"Then Herod,seeing that he was mocked of the wise men, was exceeding wroth"). With the compound passive forms, the performer of the action may not be indicated at all: **всѧ́ко ᲂу҆́бо дре́во, є҆́же не твори́тъ плода̀ добра̀, посѣка́емо*** **быва́етъ***, **и҆ во о҆́гнь вмета́емо*** (Matth. 3:10—"Therefore every tree which bringeth not forth good fruit, is hewn down, and cast into the fire").

The passive participle in compound forms is always in the nominative case.

§102. Passive Forms of Tenses and Moods.

Compound passive forms, consisting of present participles, are forms of the imperfective aspect; but those that consist of past participles are forms of the perfective aspect; for example, **несо́мъ бꙋ́дꙋ** (imperfective), **принесе́нъ бꙋ́дꙋ** (perfective aspect).

Infinitive :	**храни́мь бы́ти** (imperfective aspect) **сохране́нъ бы́ти** (perfective aspect)--*to be kept, preserved*
Present tense:	**храни́мь є҆́смь, є҆сѝ, є҆́сть** &c.
Future tense:	**храни́мь [сохране́нъ] бꙋ́дꙋ, бꙋ́деши, бꙋ́детъ** &c.
Aorist:	**храни́мь [сохране́нъ] бы́хъ, бы́сть** &c. **храни́мь бѣ́хъ, бѣ̀** &c.
Imperfect:	**храни́мь бѧ́хъ, бѧ́ше** &c.
Perfect:	**сохране́нъ є҆́смь, є҆сѝ, є҆́сть** &c.
Pluperfect:	**сохране́нъ бѣ́хъ, бѣ̀ [бѧ́хъ, бѧ́ше] [бы́лъ є҆́смь, є҆сѝ, є҆́сть]** &c.
Subjunctive:	**храни́мь [сохране́нъ] бы́лъ бы́хъ, бы̀** &c.
Imperative:	**храни́мь [сохране́нъ] бꙋ́ди, бꙋ́дева, бꙋ́дита** &c.

Concerning the meaning and use of these forms, see below in Syntax (§154-169).

Examples:

Рѣ́ша же слы́шавшїи: то̀ кто̀ мо́жетъ спасе́нъ бы́ти; (Infinitive; Matth. 19:25—"Having heard, they said: Who then can be saved?"); **мажа́ше сїѐ мѵ́ро продано̀ бы́ти** (infinitive) **на мно́зѣ, и҆ да́тисѧ ни́щымъ** (Matth. 26:9—"For this ointment might have been sold for much, and given to the poor"); **на сїе́ бо и҆ трꙋжда́емсѧ и҆ поноша́еми є҆смы̀** (present), **ꙗ҆́кѡ ᲂу҆пова́хомъ на бг҃а жи́ва** (I Tim. 4:10—"For therefore we both labour and suffer reproach, because we trust[1] in the living God"); **и҆ бꙋ́дете ненави́дими** (future) **ѿ всѣ́хъ и҆́мене моегѡ̀ ра́ди** (Luke 21:17—"And ye shall be hated of all men for my name's sake"); **блюди́те, да не прельще́ни бꙋ́дете** (future)—(Luke 21:8—"Take heed that ye be not deceived"); **жи̑ва вве́ржєна бы́ста** (aorist) **ѻ҆́ба въ є҆́зеро ѻ҆́гненное, горѧ́щее жꙋ́пеломъ** (Rev. 19:20—"Both were cast alive into a lake of fire, burning with brimstone"); **не бо́йсѧ, ꙗ҆́кѡ посра́млена є҆сѝ**(perfect), **нижѐ ᲂу҆стыди́сѧ, ꙗ҆́кѡ ᲂу҆коре́на є҆сѝ** (perf.))Isaiah 54:4—"Fear not, because thou hast been put to shame, neither be confounded, because thou wast reproached); **ѡ҆брѣ́те же та́мѡ человѣ́ка нѣ́коего и҆́менемъ є҆не́а, ѿ ѻ҆смѝ лѣ́тъ лежа́ща на ѻ҆дрѣ̀, и҆́же бѣ̀ разсла́бленъ** (pluperfect) (Acts 9:33—"And there he found a certain man named Æneas, which had kept his bed eight years, and was sick of the palsy"); **и҆ жєны̀ нѣ́кїѧ, ꙗ҆̀же бѧ́хꙋ и҆сцѣлє́ны** (pluperfect) **ѿ дꙋхѡ́въ ѕлы́хъ и҆ недꙋ́гъ** (Luke 8:2—"And certain women, which had been healed of evil spirits and infirmities"); **а҆́ще бы̀ ѿ мі́ра сегѡ̀ бы́ло бы̀ ца́рство моѐ, слꙋгѝ мои̑ ᲂу҆́бо подвиза́лисѧ бы́ша, да не пре́данъ бы́лъ бы́хъ** (subjunctive mood) **і҆ꙋде́ѡмъ** (John 18:36—"If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews").

---

[1]) The Slavonic uses the past tense, "We have put our trust"-- i.e. we still trust.--*Tr.*

§103. The Verbs of Archaic Conjugation.

The following verbs belong to the archaic conjugation: бы́ти: є҆́смь [to be], да́ти: да́мъ [to give], ꙗ҆́сти: ꙗ҆́мъ [to eat], вѣ́дѣти: вѣ́мъ [to know], и҆мѣ́ти or и҆ма́ти: и҆́мамъ [to have]--(see §81).

These verbs differ in their conjugation from the main conjugation of verbs only in the present tense (or in the simple future) and in the imperative; all their other forms are derived in the same manner as those of the main conjugations, with the exception of the aorist of the verb да́ти, which are of archaic formation: да́хъ (instead of *дадо́хъ), дадѐ, да́хова &c. (Cf. рѣ́хъ: рѣко́хъ, §86).

Note I: The verb да́ти is of the perfective aspect, and therefore instead of the a present tense, it forms the simple future; the form даю̀ [I give] being derived from да_ѧ́_ти.

Note 2: When the verb ꙗ҆́мъ takes the prefix с, the ꙗ becomes ѣ: с+ꙗмъ=снѣ́мъ (from сън_ѣмъ). [See §112 for an explanation of such prefixes].

Note 3: The verb и҆ма́ти takes its root from ꙗ҆́ти [to take] (Cf. прїѧ́ти: прїимꙋ [to take, receive]).

Indicative Mood:

	Simple Future.	Present.		
Singular.				
1st	да́_мъ *I will give*	ꙗ҆́_мъ *I eat*	вѣ́_мъ *I know*	и҆́м_а_мъ *I have*
2nd	да́_си	ꙗ҆́_си	вѣ́_си	и҆́м_а_ши
3rd	да́с_тъ	ꙗ҆́с_тъ	вѣ́с_ть	и҆́м_а_ть
Dual.				
1st	да́_ва, _вѣ	ꙗ҆́_ва, ѣ	вѣ́_ва, ѣ	и҆́м_а_ва, ѣ
2 & 3	да́с_та, _ѣ	ꙗ҆́с_та, _ѣ	вѣ́с_та, ѣ	и҆́м_а_та, ѣ

Plural.

1st	да́-мы	ꙗ҆́-мы	вѣ́-мы	и҆́м-а-мы
2nd	да́с-тє	ꙗ҆́с-тє	вѣ́с-тє	и҆́м-а-тє
3rd	дад-ꙋ́тъ, -ѧ́тъ[1]	ꙗ҆д-ѧ́тъ	вѣ́д-ѧтъ	и҆́м-ꙋтъ

Imperative Mood:

Singular				
2 & 3	да́жд-ь	ꙗ҆́жд-ь	вѣ́жд-ь	и҆м-ѣ́-й
Dual 1	дад-и́-ва, -ѣ	ꙗ҆д-и́-ва, -ѣ	вѣ́д-и-ва, -ѣ	и҆м-ѣ́-и-ва, -ѣ
2 & 3	дад-и́-та, ѣ	ꙗ҆д-и́-та, ѣ	вѣ́д-и-та, ѣ	и҆м-ѣ́-и-та, ѣ
Plu. 1	дад-и́-мъ	ꙗ҆д-и́-мъ	вѣ́д-и-мъ	и҆м-ѣ́-и-мъ
2	дад-и́-тє	ꙗ҆д-и́-тє	вѣ́д-и-тє	и҆м-ѣ́-й-тє

Present Participle:

	Active.	Passive.
ꙗ҆́мъ:	ꙗ҆ды́й[2]), -ꙋ́щъ	ꙗ҆до́мъ, -ый
	ꙗ҆дꙋ́щи, -ꙋ́щаѧ	ꙗ҆до́ма, -аѧ
	ꙗ҆дꙋ́щє, -ꙋ́щєє	ꙗ҆до́мо, -оє
вѣ́мъ:	вѣ́дый, -ꙋщъ	вѣ́домъ, -ый
	вѣ́дꙋщи, -ꙋщаѧ	вѣ́дома, -аѧ
	вѣ́дꙋщє, -ꙋщєє	вѣ́домо, -оє
и҆́мамъ:	и҆мы́й, -ꙋ́щъ	[Passive participles lacking]
	и҆мꙋ́щи, -ꙋ́щаѧ	
	и҆мꙋ́щє, -ꙋ́щєє	

---

[1]) Two forms are given, because дадѧ́тъ is the traditional Old Church Slavonic form, while дадꙋ́тъ was introduced more recently under the influence of Russian.--*Tr.*

[2])This is both the short and long form: see §95.

The verb да́мъ [*I will give*] is of the perfective aspect, and therefore has no present participle. Past participles are usually formed from the infinitive stem.

§104. Verbs Having Irregular Forms.

Only the main forms are shown, or those that present some difficulty in their formation (certain rare verb forms are omitted due to lack of documentation).

Б

блюстѝ, [to observe, watch over; beware of] present tense блюдꙋтъ, aorist [со]блюдо́хъ, participle in -лъ [со]блю́лъ (§97).

[про]бостѝ, [to pierce, bore through] future прободꙋтъ, aorist прободо́хъ, -лъ-participle пробо́лъ (§97).

бра́ти, [to take] present берꙋтъ, imperfect берѧ́хъ (?).

бра́тисѧ, [to battle], present бо́рѧтсѧ, aor. бра́хсѧ [бра́шасѧ, Ps. 128:1—"Often have they *fought against* me"), imperfect борѧ́хсѧ (I Cor. 15:32—"I *fought with* beasts"), -лъ-participle бра́лсѧ, past passive participle поборе́нъ.

бы́ти, [to be], pres. є҆́смь, future бꙋдꙋ, imperative бꙋди, aorist бы́хъ, бѣ́хъ, imperfect бѧ́хъ, present participle сы́й, сꙋщи, past participle бы́въ, бы́вши, -лъ-participle бы́лъ (§81).

В

вестѝ [to lead], pres. ведꙋтъ, -лъ-participle ве́лъ (§97).

ви́ти, [to wind, wrap], pres. вїю́тъ, aor. пови́хъ, 2nd, 3rd p. aor. пови́тъ, past passive participle пови́тъ.

ви́дѣти, [to see], imperative ви́ждь.

влещѝ, [to drag, pull], pres. влекꙋтъ.

[ѿ]ве́рсти, [to open], (John 10:21—"*open* the eyes of the blind), future ѿверзꙋтъ, aorist ѿверзо́хъ, past participle ѿве́рзъ, -

ши, -лъ-participle ѿвє́рзлъ, passive part. ѿвє́рстъ [ѿвє́рсто, John 1:51—"ye shall see heaven *opened*").

[по]врєщѝ [to cast], [воврєщѝ, Luke 12:49—"to *cast* fire on the earth"], fut. повє́ргꙋтъ [повє́ргꙋ, Ezek. 6:4—"I will *cast down* your slain men."], imperative повє́ржи [нє ѿвє́ржи, Ps. 50—"*cast* me not away"], aorist повєргóхъ, active past participle повє́ргъ, -ши (Luke 4:35—"had *thrown* him in the midst"), -лъ-participle повє́рглъ, past passive part. повє́ржєнъ.

вѣ́дѣти, [to know], pres. вѣ́мъ, imperative вѣ́ждь, pres. active part. вѣ́дый, pres. passive part. вѣ́домъ.

[ѹ҆]вѧ́нꙋти, [to wilt], fut. ѹ҆вѧ́нꙋтъ, aor. ѹ҆вѧдóхъ.

Г

га́снꙋти, [to go out (of a flame)], pres. га́снꙋтъ, aorist ѹ҆гасóхъ.

[ѹ҆]глѣ́бнꙋти, [to be sunk, mired], fut. ѹ҆глѣ́бнꙋ, aorist ѹ҆глѣбóхъ. [1]

[по]грєбстѝ [to bury], fut. погрєбꙋ́тъ, aor. погрєбóхъ: except for the infinitive, all forms are without the с in the stem.

гна́ти, [to chase, persecute, strive after], in the present stem гон-: гоню̀ (Philippians 3:12—"I follow after"); и҆згоню̀ (Luke 13:32—"I *cast out* devils"); imperative гони́тє (I Thessalonians 5:15—"ever *follow* that which is good"); imperfect гонѧ́хъ (Ps. 37:21—"because I *strove after* goodness"); future stem жєн-: пожєнє́тє

---

[1]) This word is spelled ѹ҆глє́бнꙋти, ѹ҆глє́бнꙋ, ѹ҆глєбóхъ in the Russian edition of this book, but seems to be more usually written with ѣ. The Old Slavonic form given in Diachenko (p. 946) is оугльбнѫти.

(Leviticus 26:7--"Ye shall *pursue* your enemies"); **и҆зженѝ** (Gal. 4:30—"*Cast out* the bondwoman and her son"); infinitive stem **гна_**: aorist **и҆згна́хъ**.

ги́бнꙋти, [to perish], pres. **ги́блю** (Luke 15:17, from **гиба́_ти**: "I here *perish* with hunger"); future with **н**: **поги́бнетъ** (Ps. 72:27—"they that go far from Thee shall *perish*"); active present participle **ги́бнꙋща** (I Peter 1:7—"gold *that perisheth*"); **ги́блющее** (John 6:27--"the meat *which perisheth*").

Д

да́ти [to give], pres. **да́мъ** *I will give,* aorist **да́хъ**, 2nd & 3rd person **дадѐ**.

[воз]дви́гнꙋти [to raise up], fut. **воздви́гнꙋ**, aor. **воздвиго́хъ**.

довлѣ́ти [to be enough, sufficient], use of which is attested only for the 3rd person singular and plural, present tense: **довлѣ́етъ** (Matth. 6:34—"*Sufficient* unto the day is the evil thereof").

досто́итъ [it is right, just, fitting]: (Mark 10:2—"*Is it lawful* for a man to put away his wife?"); used only in the 3rd p. singular. Imperf. **досто́ѧше**.

дра́ти [to tear, flay], pres. **дерꙋ́тъ**.

дѣ́ѧти [to do, put], besides the usual forms, has also parallel forms with the stem **-дежд-**: **воздежи́те** (Ps. 133:2—"In the nights *lift up* your hands"), **воздежꙋ́** (Ps. 62:5—"I will *lift up* my hands"), **ѡ҆де́ждемсѧ** (Matth. 6:31—"what clothing shall we *put on*?").

дꙋ́ти [to blow], (little used), present active participle **дмѧ́сѧ** (Colossians 2:18--"in vain *puffed up*").

дхнꙋ́ти [to breathe], fut. **дхнꙋ́тъ** (**дхне́тъ**, Ps. 147:7--"His wind *shall blow*"), aor. **дхнꙋ́хъ**, 2nd & 3rd p. **дхнꙋ́** (Pentecost Matins, Ode 9:—"To as many as the Grace *breathed*[cf.

"inspiration"] that issued forth from God"), and without -нꙋ-: и҆здхо́хъ, 2nd & 3rd p. и҆̏здше (Mark 15:37—"gave up the ghost"); active past participle дхнꙋвъ, -ши (Acts 27:13—"And the south wind gently *blowing...*); воздохнꙋ́ти, fut. воздохнꙋ́тъ, aor. воздохнꙋ́хъ, 2nd-3rd person воздохнꙋ́ (Mark 7:34—"he *sighed*"); active past participle воздохнꙋ́въ, -ши (Mark 8:12--"And he *sighed* deeply in his spirit").

Ж

жа́ти [to press], pres. жмꙋ́тъ.

жа́ти [to reap, harvest], pres. жнꙋ́тъ.

[ѹ҆]жаснꙋ́тисѧ [to wonder, be amazed], ѹ҆жа́снꙋтсѧ (Isaiah 52:14—"As many have *been astonished at* thee"), aor. ѹ҆жасо́хсѧ.

жещѝ [to burn], pres. жгꙋ́тъ, сожже́тъ (Luke 3:17—"but the chaff he *will burn*"), aor. зажго́хъ, зажжѐ (Matth. 22:7—"*burned up* their city"), imperative разжзѝ, active pres. part. жгі́й, active past part. соже́гъ, -ши; passive present part. жго́мъ (Nov. 19 at Vespers, at "Lord I have cried"—"*inflamed*"); passive past part. сожже́нъ.

жва́ти [to chew], pres. жꙋ́ютъ (?), aor. жва́хъ, impf. жва́хъ [жва́хꙋ, Rev. 16:10—"and they *gnawed* their tongues for pain"), present passive part. сожва́емъ (Job 20:18—"and he shall not be *consumed*").

жи́ти [to live], pres. живꙋ́тъ, aor. жи́хъ, и҆жди́хъ (Sunday of the Prodigal Son, Sessional Hymn after the 3rd Ode—"I *have wasted*"[1]), 2nd-3rd p. ѿживѐ (Luke 15:24—"For this my son was dead, and *is alive again*"); impf. живѧ́хъ.

---

[1]) Diachenko's Slavonic dictionary (p. 210) derives the form и҆жди́ти from Old Church Slavonic изджити, из-жити "to use up by living from".--*Tr.*

жре́ти [to offer sacrifice], (Old Church Slavonic **жрьти, жьрєши**); pres. жрꙋ́тъ, aor. пожро́хъ, impf. жрѧ́хъ, -лъ-participle поже́рлъ, present passive part. жре́мъ, -ый, past pass. part. пожре́нъ.

жре́ти [to swallow up], (Old Church Slavonic **жрѣти, жьрєши**) which has the same forms as the preceding verb except for the past passive participle: поже́ртъ (поже́рты, Ps. 140:6—"Their judges, falling upon the rock, *have been swallowed up*").

З

зва́ти [to call], pres. зовꙋ́тъ, aor. воз-зва́хъ, impf. зовѧ́хъ and зва́хꙋ (Matth. 21:9--"the multitudes...*cried*..."), active pres. part. зовы́й, -ꙋщи, pres. pass. part. зово́мъ.

зда́ти [to build], pres. зи́ждꙋтъ, impf. зда́хꙋ (Luke 17:28--"they planted, they *builded*"); active part. зи́жда, -ꙋщи (зи́ждай, Ps. 146:2--"The Lord *buildeth up* Jerusalem"), pass. part. зи́ждемь (Ps. 121:3--"Jerusalem, *which is built* as a city").

[про]зѧ́бнꙋти [to sprout, cause to bud], fut. про-зѧ́бнꙋтъ, aor. прозѧбо́хъ.

И

и҆ма́ти [и҆мѣ́ти][to have], derived from ꙗ҆́ти (q.v.), pres. и҆̑мамъ, active pres. part. и҆мы́й, the other forms are from и҆мѣ́ти: aorist воз-имѣ́хъ, impf. и҆мѣ́ѧхъ, и҆мѣ́ѧше [и҆мѧ́ше] &c.

и҆сче́знꙋти [to vanish], fut. и҆сче́знꙋтъ, aor. и҆счезо́хъ.

и҆тѝ [to go], pres. и҆дꙋ́тъ, after the prefixes по, пре and на the и is shortened to й: fut. пойдꙋ́, прейдꙋ́, по́йдеши, пре́йдеши, на́йдетъ; aor. и҆до́хъ, impf. и҆дѧ́хъ; active past part. ше́дъ, -ши; -лъ-participle ше́лъ, шлѝ; after the prefixes и҆з҆, воз҆, ѡ҆б҆ it has ы: и҆зы́де, взы́де, ѡ҆бы́де &c.

К

[вс]ки́снꙋти [to become sour], fut. вски́снꙋтъ, aor. вскисо́хъ, вски́се (Luke 13:21--"till the whole *was leavened*").

кла́ти [to stick, pierce], pres. ко́лютъ, impf. колѧ́хъ.

клѧ́ти [to curse], pres. кленꙋ́тъ, aor. клѧ́хъ, 2nd & 3rd p. клѧ́тъ, impf. кленѧ́хъ,.

кова́ти [to forge, hammer], pres. кꙋю́тъ.

[при]коснꙋ́тисѧ [to touch], fut. прико́снꙋтсѧ, aor. прикоснꙋ́хсѧ, 2nd & 3rd p. прикоснꙋ́сѧ (Mark 5:27--"she...*touched* his garment").

кра́сти [to steal], pres. крадꙋ́тъ, aor. крадо́хъ, impf. крадѧ́хъ, pres. act. part. крады́й, -ꙋщи, -лъ-participle кра́лъ.

[вос]кре́снꙋти [to rise again], fut. воскре́снꙋтъ, aor. воскресо́хъ, past active part. воскре́съ, -ши, -лъ-participle воскре́слъ.

кры́ти [to cover, conceal], pres. кры́ютъ, impf. кры́ѧхъ, past pass. part. сокрове́нъ, сокры́тъ.

Л

лга́ти [to lie, speak untruth], pres. лгꙋ́тъ (не лгꙋ́, Galatians 1:20--"behold, I *lie* not"), fut. (with j in the stem): со́лжꙋтъ, солжꙋ́ (Ps. 65:3—"thine enemies *shall lie* to thee"; Ps. 88:36—"I *will not lie* unto David"), present active participle лжꙋ́ще (Matth. 5:11—"speak all manner of evil against you, *falsely*, for my sake"), (see §83).

лещѝ [to lie down, recline], fut. лѧ́гꙋтъ, aor. воз-лего́хъ.

лїѧ́ти [to pour], pres. лїю́тъ, imperative воз-ле́й.

[при]льпнꙋ́ти [to stick, adhere], fut. прильпнꙋ́тъ, aor. прильпо́хъ, прильпѐ (Ps. 21:16—"my tongue *hath cleaved* to my jaws").

в-лѣ́зти [to board, climb into], (Matth. 13:2—"he *went into* a ship"), fut. влѣ́зꙋтъ, aor. влѣзо́хъ.

М

мле́ти [to mill, grind], Old Church Slavonic млѣти (сомле́тисѧ, Matins for Dec. 20, Ode 4, 2nd Canon: "I hasten *to be milled* like grain") pres. ме́лютъ, aorist и҆змело́хъ (?), 2nd & 3rd p.

и҆змелѐ[1]), impf. мелѧ́хъ [мелѧ́хꙋ, Num. 11:8--"and the people *ground* it in mills"], active present participle мелѧ̀, -ющи (Luke 17:35 —"Two women shall be *milling*"), past passive part. и҆змеле́нъ).

[ѹ҆]мо́лкнꙋти [to be silent], fut. ѹ҆мо́лкнꙋтъ, aor. ѹ҆молко́хъ [и҆змолчѐ, Ps. 68:4—"my jaws *are become hoarse*"].

мощѝ[to be able], pres. мо́гꙋтъ, aorist могохъ, impf. можа́хъ, pres. act. part. могі́й, -ꙋщи.

мы́ти [to wash], pres. мы́ютъ, past passive part. ѹ҆мове́нъ (Matth. 15:20—"to eat with *unwashen* hands").

мѧсти́сѧ [to be troubled], fut. смѧтꙋтсѧ (Ps. 67:6—"in like manner them that *provoke*"), aor. смѧто́хсѧ (Ps. 76:5—"I *was troubled*, and spake not").

Н

небрещѝ [to neglect], pres. небрегꙋтъ, aor. небрего́хъ.

[ѹ҆]нзтѝ [ѹ҆нзѧ́ти], [to transfix, run through], fut. ѹ҆нзꙋтъ, aor. ѹ҆нзо́шѧ (Ps. 37:3—"For thy arrows *are fastened* in me"); past passive part. ѹ҆нзе́нъ (Christmas Matins, 2nd Canon, Ode 6, Eirmos—"but, I *pierced* by the tyrant's arrow").

[при]ни́кнꙋти [to bend over], fut. прини́крꙋтъ, aor. принико́хъ, 2nd-3rd p. прини́че (Ps. 84:12—"justice *hath looked down* from heaven"), past part. прини́къ, -ши (John 20:5--"And he, *stooping down*, saw the linen clothes...").

Ѡ

ѡ҆блещѝ [to vest], fut. ѡ҆блекꙋтъ, active past part. ѡ҆бо́лкъ,

---

[1] Found in St. Dimitri of Rostov's *Lives of the Saints* (Четьи-Минеи), Aug. 11, lives of Ss. Theodore and Vassili of the Kievo-Pechersky Monastery.

-ши, ѡ҆блє́къ, -ши, passive past part. ѡ҆блєчє́на (Matth. 11:8—"a man *clothed* in soft raiment"), ѡ҆болчє́на (Mark 5:15—"sitting, and *clothed*, and in his right mind").[1]

П

пáсти [to fall], fut. падꙋтъ.

[вос]пєрꙋтъ [they will be elevated (in their thoughts)], occurs only in the future tense (but воспєрѧ́ти, воспєрѧ́ю: Matins for May 5, Ode 3—воспєри́сѧ къ жєла́нїю сєгѡ "thou wast *inspired* [i.e. carried on high in thought] by the desire for this").[2]

пи́ти [to drink], pres. пїю́тъ, aor. пи́хъ, 2nd-3rd p. пи́тъ.

плєва́ти [to spit], also плюва́ти (Mark 14:65—"And some began *to spit* on him"), pres. плюю́тъ.

пра́ти [to trample], fut. по-пєрꙋтъ, imperfect not found (but попира́ти: попира́шє).

подоба́ти [to be proper, needful], has forms only in the 3rd p. singular: pres. подоба́єтъ, impf. подоба́шє.

простє́рти [to spread out, extend], (Acts 27:30—кѡ́твы простє́рти, "*to cast* anchors"), fut. про́стрꙋтъ, aor. простро́хъ, active past part. простє́ръ, -ши, -лъ-participle простє́рлъ, past passive part. простє́ртъ.

пѣ́ти [to sing], pres. пою́тъ, impf. поѧ́хъ, imperative по́й, past pass. part. пѣ́тъ.

---

[1] Note that both of these examples are in the *accusative case,* thus the form in -а. --*Tr.*

[2] This example, not in the Russian original, is provided to aid the student; also it is a rare case of the 2nd p. singular aorist occurring in post-Niconian editions aside from the Altar Gospel (Greek text has ἀνεπτερώθης).--*Tr.*

пѧ́ти [to stretch out], pres. пнꙋ́тъ; active past part. распе́нъ, -ши (§97); past passive part. ра́спѧтъ (crucified).

Р

растѝ [to grow], pres. растꙋ́тъ, aor. расто́хъ (Luke 8:7--"the thorns *sprang up*"), impf. растѧ́хъ (Luke 1:80--"And the child *grew*"), pres. part. расты́й, -ꙋ́щи, past part. возра́стъ, -ши (?), -лъ-participle возра́слъ.

рещѝ [to say], fut. рекꙋ́тъ (че́стнаѧ бо рекꙋ̀, Prov. 8:6--"For I *will speak* solemn [truths]"); aor. рѣ́хъ, реко́хъ, 2nd-3rd p. речѐ; imperative рцы̀, рцы́те; active present part. реко́мъ, past passive part. рече́нъ.

[ѡ҆б]рѣстѝ [to find], (this root occurs only with prefixes), fut. ѡ҆брѣ́тꙋтъ, ѡ҆брѧ́щꙋтъ: [с]рѣ́тꙋтъ, [с]-рѧ́щꙋтъ: aor. ѡ҆брѣто́хъ [found], срѣто́хъ [met].

С

[и҆з]-со́хнꙋти [to dry out], fut. и҆́схнꙋтъ (и҆́зсхнетъ, Zacharias [Zechariah] 11:17—"his arm shall quite *wither away*"), и҆́зсшꙋтъ (Ps. 36:2—"For they shall soon *be withered* as the grass"); aor. и҆зсхо́хъ (Ps. 101:12—"I *am withered* like grass"); 2nd-3rd p. и҆́зсше (Ps. 128:6—"which *withereth* afore it groweth up"); active past part. и҆зсо́хъ, -ши.

спа́ти [to sleep], pres. спѧ́тъ.

ста́ти [to arise, stand up, become], fut. ста́нꙋ, imperative ста́ни, aor. ста́хъ.

стла́ти [to set out, spread], pres. сте́лютъ.

стрищѝ [to shear], (Gen. 31:19—"to *shear* his sheep"), pres. стригꙋ́тъ.

строга́ти [to scrape, plane], pres. стрꙋ́жꙋтъ, impf. стрꙋжа́хъ, pres. pass. part. стрꙋ́жемь.

сѣ́сти [to sit down], fut. сѧ́дꙋтъ, imperative сѧ́ди, aor. сѣдо́хъ, act. pass. part. сѣ́дъ, -ши, -лъ-participle сѣ́лъ.

сѣщѝ [to hew, cut (stones)], pres. сѣкꙋтъ.

[ѹ҆]-сѣ́кнꙋти [to sever, cut off], fut. ѹ҆сѣ́кнꙋтъ, aor. ѹ҆сѣ́кнꙋхъ (Mark 6:16—“It is John, whom I *beheaded*”).

[и҆з]-сѧ́кнꙋти [to run low, fail, be at end], fut. и҆зсѧ́кнꙋтъ, aor. и҆зсѧ́кнꙋхъ, 2nd-3rd p. и҆зсѧ́кнꙋ (Mark 5:29—“the fountain of her blood *was dried up*”) and и҆зсѧко́хъ, 2nd & 3rd p. и҆зсѧ́че (Gen. 8:13—“the waters *were lessened* upon the earth”).

Т

тещѝ [to run], pres. текꙋ́тъ, impf. теча́хъ, imperative тецы̀.

[по]-ткнꙋ́тисѧ [to stumble], fut. поткнꙋ́тсѧ (по́ткнетсѧ, John 11:10—“But if a man walketh in the night, he *stumbleth*”), aor. поткнꙋ́хсѧ.

[со]-тре́ти [to crush, grind up]; сте́рти (Octoechos, T. 7, Sunday at Matins, Ode 1—“having not the strength *to crush* Thy body with its teeth”); fut. сотрꙋ́тъ, aor. сотро́хъ, сотрѐ (Exodus 32:20—“*ground* it very small”), active past part. сте́ръ, -ши, pass. past part. сотре́нъ (Canon of Theophany, Eirmos, Ode 3—“the jaws of devouring lions *have been broken*”); from the form сотры́ти: сотры́етъ (Matth. 21:44—“it *shall grind* him to powder”), aor. сотрѝ (Ps. 104:16—“he *brake in pieces* all the support of bread”).

Ꙋ (Оу)

ѹ҆мре́ти [to die], fut. ѹ҆мрꙋ́тъ, aor. ѹ҆мро́хъ, 2nd-3rd p. ѹ҆́мре, active past part. ѹ҆ме́ръ, -ши, -лъ-participle ѹ҆́мерлъ.

ѹ҆снꙋти [to fall asleep], fut. ѹ҆снꙋ́тъ, aor. ѹ҆снꙋ́хъ, or ѹ҆спо́хъ, 2nd & 3rd p. ѹ҆́спе, past part. ѹ҆снꙋ́въ.

[ѽб]-ꙋ́ти [to shoe], fut. ѽбꙋ́ютъ, aor. ѽбꙋ́хъ (ѽбꙋ́ша, II Chronicles 28:15—“and arrayed them, and *shod* them”); active past part. ѡ҆бꙋвъ, -ши; passive part. ѡ҆бꙋве́нъ (Mark 6:9—"But *be shod* with sandals").

Х

хотѣ́ти [to want, to be about to], pres. according to the 2nd conjugation: хощꙋ, хотѧ́тъ (John 6:15—"When Jesus therefore perceived that they *would* come..."), the other forms are according to the 1st conjugation: хо́щеши, хо́щета (Matth. 20:32--"What *will ye* that I shall do unto you?"), не хо́щете (John 5:40—"And ye *will not* come to me"), хо́щꙋтъ (III Maccabees 3:13—"as men *unwilling* to submit to anything reasonable").

Ц

цвѣстѝ [to flower, bloom], pres. цвѣтꙋтъ.

Ч

[и҆с]-че́знꙋти [to vanish], fut. и҆сче́знꙋтъ, aor. и҆счезо́хъ.

[по]-черпстѝ [to draw, ladle], (Pentecostarion, Sunday of the Samaritan Woman—[repeated mention]), with the е appearing only in the infinitive, fut. почерпꙋтъ, imperative почерпѝ (Kontakion of Mid-Pentecost—"come and *draw* the water of immortality"); aor. почерпо́хъ: active pass. part. поче́рпъ, -ши; from черпа́ти: pres. че́рплютъ (Thursday in Bright Week at Vespers, Aposticha Doxasticon—"let kings and princes gather, and let them *draw* without envy from the source of Grace").

честѝ [to read; to honor], pres. чтꙋтъ, aor. что́хъ, impf. чтѧ́хъ, imperative чтѝ, чте́мъ, чти́те, active present part. чты́й, -ꙋщи, pass. pres. part. что́мъ, act. past part. поче́тъ, -ши, long form почты́й, passive past part. почте́нъ.

Note: This word has the double meaning of *to read* [Russ. *читать*] aa well as *to honor, venerate* [Russ. *чтить*]. In a later period, to signify the latter meaning, the word **чти́ти** began to come into use (under the influence of the Russian language); hence in the acclamations *(Velichaniya)* for Saints, both forms are to be encountered—**чтє́мъ** as well as **чти́мъ.**

[**на-, за**]**-ча́ти** [to begin], fut. **начнꙋ́тъ,** aor. **нача́хъ,** 2nd-3rd p. **нача́тъ,** active past part. **начє́нъ, -ши** (Mark 14:72—"and he *having begun* [to reflect], wept"); past pass. part. **нача́тъ** [**зача́тъ**].

Ꙗ

ꙗ҆́сти [to eat], pres. **ꙗ҆́мъ,** pres. act. part. **ꙗ҆ды́й, -ꙋщи,** pres. pass. part. **ꙗ҆до́мъ,** past active part. **ꙗ҆́дъ, -ши,** past pass. part. **снѣдє́нъ.**

ꙗ҆́-ти [to take], builds its forms, for the most part with prefixes, from the stems **є҆мл-** (present) and **им-,** and after the prefix **по-** the **и** of the stem becomes **й**: pres. **є҆́млютъ** (Luke 6:44—"nor of a bramble bush *gather they* grapes"), fut. **по-и́мꙋтъ** (**по́ймєши,** Ezek. 16:61—"when thou *shalt receive* thy sisters"; **по́ймєтъ,** Matth. 5:32--"whosoever *shall marry* her"); aor. **ꙗ҆́хъ, поѧ́хъ,** 2nd-3rd p. **ꙗ҆́тъ, поѧ́тъ** (John 19:27—"he *took* her unto his own home") **ꙗ҆́ша** (Luke 5:6--"they *caught* a great multitude of fishes"); impf. **є҆́млѧхъ,** imperative **поимѝ,** (Matth. 2:13—"Arise, and *take* the young child..."), and **поймѝ** (Matth. 18:16—"*take* with thee one or two more"); active pres. part. **є҆́млѧ,** pass. pres. part. **є҆́млємь,** act. pass. part. **є҆́мъ, -ши,** past pass. part. **ꙗ҆́тъ, -а, -о;**

From **прї-ѧ́ти**: pres. **прїє́млютъ** (Matth. 7:8—"For every one that asketh, *receiveth*"), fut. **прїи́мꙋтъ** (Matth. 10:14—"And whosoever *shall not receive* you"); the other forms are like the preceding ones: imperative **прїє́мли** (**прїє́млитє,** Rom. 14:1—"Him that is weak in the faith, *receive* ye") and **прїимѝ**; impf. **прїима́хъ** (from **прїима́ти,** although **прїє́млѧхъ** seems also to occur); act. past part. **прїє́мь** and **прїи́мь;**

From **вз-ѧ́ти**: pres. **взє́млютъ,** fut. **во́змꙋтъ;**

From вн҃ѧ́ти [to be attentive]: pres. вне́млю, imperative вонмѝ and внемлѝ (Ps. 16:1—"*attend* to my supplication"; Gen. 24:6—"*Beware* that thou bring not my son hither again"); 1st person plural во́нмемъ "*let us attend*", 2nd pl. внемли́те (Matth. 6:1—"*Take heed* that ye do not your alms before men"), and in similar fashion this verb ꙗ҆̀ти builds forms with other prefixes as well.

Texts for Practice.

(1)Matth. 9:27-36:

И҆ приходѧ́щꙋ ѿтꙋ́дꙋ і҆и҃сови, по не́мъ и҆до́ста два̀ слѣпца̑, зовꙋ́ща и҆ глаго́люща: поми́лꙋй ны̀, [і҆и҃се] сн҃е дв҃довъ. Прише́дшꙋ же є҆мꙋ̀ въ до́мъ, пристꙋпи́ста къ немꙋ̀ слѣпца̑, и҆ гл҃а и҆́ма і҆и҃съ: вѣ́рꙋете ли, ꙗ҆́кѡ могꙋ̀ сі҆ѐ сотвори́ти; гл҃го́ласта є҆мꙋ̀: є҆́й, гд҇и. Тогда̀ прикоснꙋ́сѧ ѻ҆́чїю и҆́хъ, глаго́лѧ: по вѣ́рѣ ва́ю бꙋ́ди ва́ма. И҆ ѿверзо́стасѧ ѻ҆́чи и҆́ма. И҆ запретѝ и҆́ма і҆и҃съ, глаго́лѧ: блюди́та, да никто́же ᲂу҆вѣ́сть. Ѻ҆́на же и҆зше́дша просла́виста є҆го̀ по все́й землѝ то́й. Тѣ́ма же и҆сходѧ́щема, сѐ приведо́ша къ немꙋ̀ чл҃вѣ́ка нѣ́ма бѣснꙋ́ема. И҆ и҆згна́нꙋ бѣ́сꙋ, проглаго́ла нѣ́мый: и҆ диви́шасѧ наро́ди, глаго́люще, ꙗ҆́кѡ николи́же ꙗ҆ви́сѧ та́кѡ во і҆и҃ли[1]. Фарїсе́є же глаго́лахꙋ: ѡ҆ кнѧ́зѣ бѣсо́встѣмъ и҆зго́нитъ бѣ́сы. И҆ прохожда́ше і҆и҃съ гра́ды всѧ̑ и҆ ве́си, ᲂу҆ча̀ на со́нмищахъ и҆́хъ, и҆ проповѣ́дꙋѧ є҆ѵⷢ҇лїе цр҃ствїѧ, и҆ цѣлѧ̀ всѧ́къ недꙋ́гъ и҆ всѧ́кꙋ ꙗ҆́зю въ лю́дехъ. Ви́дѣвъ же наро́ды, милосе́рдова ѡ҆ ни́хъ, ꙗ҆́кѡ бѧ́хꙋ смѧте́ни и҆ ѿве́ржени, ꙗ҆́кѡ ѻ҆́вцы не и҆мꙋ́щыѧ па́стырѧ.

(2). Luke 17:27-29:

И҆ ꙗ҆́коже бы́сть во днѝ нѡ́евы, та́кѡ бꙋ́детъ и҆ во днѝ сн҃а чл҃вѣ́ческа: ꙗ҆дѧ́хꙋ, пїѧ́хꙋ, женѧ́хꙋсѧ, посѧга́хꙋ, до негѡ́же днѐ вни́де нѡ́е въ ковче́гъ: и҆ прі҆и́де пото́пъ, и҆ погꙋбѝ всѧ̑. Та́коже и҆

---

[1]) во і҆и҃ли = "во і҆сра́или", "in Israel". See the list of other common abbreviations in §3.c.--*Tr.*

ꙗ҆́коже бы́сть во днѝ лѡ́товы:[1] ꙗ҆дѧ́хꙋ, пїѧ́хꙋ, кꙋпова́хꙋ, продаѧ́хꙋ, сажда́хꙋ, зда́хꙋ: во́ньже де́нь и҆зы́де лѡ́тъ ѿ содо́млѧнъ, ѡ҆дождѝ ка́мыкъ горѧ́щъ и҆ ѻ҆́гнь съ небесѐ и҆ погꙋбѝ всѧ̑.

(3) John 9:33:

А҆́ще не бы̀ бы́лъ се́й ѿ бг҃а, не мо́глъ бы̀ твори́ти ничесо́же.

(4) John 9:41:

Речѐ и҆̀мъ і҆и҃съ: а҆́ще бы́сте слѣ́пи бы́ли, не бы́сте и҆мѣ́ли грѣха̀: ны́нѣ же глаго́лете, ꙗ҆́кѡ ви́димъ: грѣ́хъ ѹ҆́бо ва́шъ пребыва́етъ.

(5) John 4:7-10:

Прїи́де жена̀ ѿ самарі́и почерпа́ти во́дꙋ. глаго́ла є҆́й і҆и҃съ: да́ждь мѝ пи́ти. Ѹ҆́ченицы̀ бо є҆гѡ̀ ѿшлѝ бѧ́хꙋ во гра́дъ, да бра́шно кꙋ́пѧтъ. Глаго́ла є҆мꙋ жена̀: ка́кѡ ты̀ жидови́нъ сы́й ѿ менѐ пи́ти про́сиши, жены̀ самарѧны́ни сꙋ́щей; не прикаса́ютбосѧ[2] жи́дове самарѧ́нѡмъ. Ѿвѣща̀ є҆́й і҆и҃съ и҆ речѐ є҆́й: а҆́ще бы̀ вѣ́дала є҆сѝ да́ръ бж҃їй, и҆ кто́ є҆́сть глаго́лѧй тѝ: да́ждь мѝ пи́ти: ты̀ бы проси́ла ѹ҆ негѡ̀, и҆ да́лъ бы тѝ во́дꙋ жи́вꙋ.

(6) Luke 5:17-18:

И҆ бы́сть во є҆ди́нъ ѿ дні́й, и҆ то́й бѣ̀ ѹ҆ча̀: и҆ бѣ́хꙋ сѣдѧ́ще фарїсе́є и҆ законоꙋчи́телїе, и҆̀же бѣ́хꙋ пришлѝ ѿ всѧ́кїѧ ве́си галїле́йскїѧ и҆ і҆ꙋде́йскїѧ и҆ і҆ерꙋсали́мскїѧ: и҆ си́ла гд҃нѧ бѣ̀ и҆сцѣлѧ́ющи и҆̀хъ: и҆ сѐ мꙋ́жїе носѧ́ще на ѻ҆дрѣ̀ человѣ́ка, и҆́же бѣ̀ разсла́бленъ, и҆ и҆ска́хꙋ внестѝ є҆го̀ и҆ положи́ти пред̾ ни́мъ.

(7) Mark 1:33:

И҆ бѣ̀ ве́сь гра́дъ собра́лсѧ къ две́ремъ.

---

[1] лѡ́товы = "of Lot"--son of Haran, cf. Gen. 11:27.--*Tr.*

[2] не прикаса́ют_бо_сѧ = не прикаса́ютсѧ бо, see the last 3 paragraphs of §71.--*Tr.*

THE ADVERB.

§105. Adverbs in General.

Adverbs are what we call the invariable words that, by category or circumstance, qualify verbs, adjectives and other adverbs. For example: Тꙋ́не* прїѧ́сте, тꙋ́не* дади́те (Matth. 10:8—"*Freely* have ye received, *freely* give"); дѣви́ца же бѧ́ше доброзра́чна ѕѣлѡ̀* (Gen. 24:16--"And the damsel was *very* fair to look upon"); и҆ ѕѣлѡ̀* заꙋ́тра* во є҆ди́нꙋ ѿ сꙋббѡ́тъ прїидо́ша на гро́бъ (Mark 16:2—"And *very early* in the morning, the first day of the week").

Adverbs include words formed from all classes of "names": nouns, adjectives and numerals, as well as pronouns and passive participles.

The adverbs were derived from various case forms, which in had often lost their connection with the cases in question, or else formed by means of suffixes. The first group consists mainly of adverbs from nouns, adjectives and numerals; the suffixes were used to form adverbs having the same stem as pronouns.

§106. Adverbs Formed from Various Declension Cases.

There is a very significant group of adverbs formed from qualitative adjectives, from the nominative singular neuter, in which the final о is written as ѡ: ра́нѡ [early], ско́рѡ [quickly, soon], по́зднѡ [late, too late], прѧ́мѡ [opposite to], кꙋ́пнѡ [together], пра́вѡ [rightly, correctly], хꙋ́дѡ [badly], многѡ [much/ly, very], прилѣ́жнѡ [diligently], и҆звѣ́стнѡ [exactly], бога́тнѡ [richly]; the following adverbs end in -е: тꙋ́не [in vain], дале́че [far off, away], дре́вле [of old], є҆дина́че (from є҆дина́ко [in accord, according],--until now, still, can it be that [expresses amazement, cf. Russ. неужели], Matth. 15:16—"Are ye *also yet* without undersanding?").

Adverbs from adjectives may end in -ѣ, from the prepositional case, though some of them can have either -ѡ or -ѣ: e.g. до́брѣ [well], ѕлѣ̀ [ill, badly], по́здѣ [late], прїи́скреннѣ [likewise], го́рькѡ—го́рьцѣ [bitterly], досто́йнѡ—досто́йнѣ [rightfully], мꙋ́дрѡ—мꙋ́дрѣ [wisely], безбѣ́днѡ— безбѣ́днѣ [without mishap], тѧ́жкѡ—тѧ́жцѣ [gravely], бж҃е́ственнѡ—бж҃е́ственнѣ [divinely].

Like the forms from neuter singular adjectives, adverbs were also derived from present and past passive participles: неви́димѡ [invisibly], неизрече́ннѡ [ineffably], несказа́ннѡ [ineffably, beyond expression].

Adverbs formed from qualitative adjectives may also have degrees of comparison: вы́шше [higher], вѧ́щше [greater, better], ли́шше [more], мно́жайше [more], &c.

The comparative forms of the adjective and adverb are homonyms, and differ only in their use: the comparative adjective refers to its noun, while the comparative adverb refers to a verb-predicate: є҆мꙋ́же преда́ша мно́жайше*, мно́жайше* про́сѧтъ ѿ негѡ̀ (Luke 12:48—"To whom men have committed much, of him will they ask *the more*").

The adverbs та́й, ѿта́й [secretly], ни́цъ [down]--took their form from the nominative case of adjectives (па́дъ ни́цъ, Luke 5:12—"falling *on his face*"). The adverb ни́цъ can, with a subject in the plural, take the form ни́цъ or ни́цы, e.g. падо́ша ни́цы (Matth. 17:6--"they fell *on their face*"); in the service for Aug. 6: ни́цъ на земли̑ покрыва́хꙋсѧ (at Vespers, "Lord I have cried"—"they fell to the ground upon their faces"); и҆ на зе́млю ни́цъ па́дахꙋ (Sessional Hymn after the Psalter—"they fell to the ground upon their faces"); и҆ ни́цы на зе́млю па́дше (Ode 8); ни́цы па́дше (at the Praises). It would appear that this adverb is on the border between parts of speech, and can also be viewed as an adjective found only in the nominative case: compare падѐ ни́цъ, падо́ша ни́цы with падѐ мє́ртвъ, падо́ша мє́ртви [he/they fell down; he/they fell down dead].

The following adverbs took their form from other declension cases of adjectives:

прєи́злиха [exceedingly, beyond measure], и҆̑злиха [excessively], и҆спє́рва [from the first], и҆здѣ́тска [from childhood], свы́шє [from above]—(from the genitive case); нє по мно́гꙋ [presently, shortly], пои́стиннѣ [truly]—(from the dative case); всꙋ́є [in vain], ѡ҆дєснꙋ́ю [at the right hand], ѡ҆шꙋ́юю [at the left], вои́стиннꙋ [truly, in truth]—(from the accusative); грє́чєски [in Greek], є҆врє́йски [in Hebrew], мꙋ́жєски [manfully], жє́нски [in womanly fashion], ма́тєрски [maternally, as befits a mother]—(from the instrumental); вско́рѣ [speedily, soon], вма́лѣ [in a little while, shortly], на мно́зѣ [for a long time; for a great price],—from numerals (in the prepositional case).

The following adverbs were formed from various cases of nouns:

заꙋ́тра [early in the morning], вчєра̀ [yesterday], и҆сконѝ [from the beginning], ѿча́сти [in part], и҆знача́ла [from the beginning], созадѝ [in back], до вєрха̀ [up to the top], бєзпрєста́ни [without ceasing--Rom. 1:9]—(from the genitive); днє́сь [today--from дє́нь сє́й], ꙋ҆́трѡ [in the morning], вє́чєръ [in the evening], ѻ҆́крєстъ [round about], внꙋ́трь [inside], вспѧ́ть [again], внєза́пꙋ [suddenly, unexpectedly]--(from the accusative); посрєдѣ̀ [in the midst], порѧ́дꙋ [in order]--(from the dative); то́чїю [only], є҆ди́ною [once](from numerals), втори́цєю [twice], трєти́цєю [thrice], чєтвєри́цєю [four times], сєдмєри́цєю [seven times], стори́цєю [100 times], мно́жицєю [many times], полма̀ [by halves; from dual of по́лъ]—(from the instrumental case); горѣ̀ [up, on high], вєрхꙋ́ [above], до́лꙋ [below, down], мєждꙋ́ [between—dual number of мє́жда: [interval, limit, borderline], впрєдѝ [in front], внꙋтрѝ [inside], вкꙋ́пѣ [together], вмѣ́стѣ [together], кромѣ̀ [without, except; from the noun кро́ма, "border", hence "far off", "absent"], послѣдѝ [afterward], вта́йнѣ [in secret], ѹ҆́трѣ [tomorrow],—(from the prepositional case).

From the ordinal numbers come the adverbs пе́рвое [first of all; in the first place], второ́е [in the second place], пе́рвѣе: from the short numerals come двакра́ты [twice], трикра́ты [thrice], колькра́ты [how many times]. Some adverbs are formed from numerals with the aid of the suffix -жды: є҆ди́ножды [once], два́жды [twice], три́жды [thrice], and so on. From мно́гъ comes мно́гажды [many times].

Examples:

Бди́те ѹ҆́бо: не вѣ́сте бо, когда̀ госпо́дь до́мꙋ прїи́детъ, ве́черъ*, и҆лѝ полꙋнощи*, и҆лѝ въ пѣтлоглаше́нїе, и҆лѝ ѹ҆́трѡ* (Mark 13:35—"Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at cockcrow, or in the morning"). И҆ растеше́тъ є҆го̀ полма̀*, и҆ ча́сть є҆гѡ̀ съ невѣ́рными положи́тъ (Matth. 24:51—"And he shall cut him asunder, and appoint his portion with the unbelievers"). Є҆ди́ною* глаго́лахъ, втори́цею* же не приложꙋ (Job 39:35—"I have spoken once, but will not add a second time"). И҆ ста́вши прѝ ногꙋ є҆гѡ̀ созадѝ*, пла́чꙋщисѧ, нача́тъ ѹ҆мыва́ти но́зѣ є҆гѡ̀ слеза́ми (Luke 7:38—"And stood at his feet behind, weeping, and began to wash his feet with tears"). Ше́дше рцы́те ли́сꙋ томꙋ: сѐ и҆згонѭ̀ бѣ́сы и҆ и҆сцѣлє́нїѧ творю̀ дне́сь* и҆ ѹ҆́трѣ*, и҆ въ тре́тїй сконча́юсѧ (Luke 13:32—"Go ye, and tell that fox, Behold I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be consummated"). Дрꙋ́же, поса́ди вы́ше* (Luke 14:10—"Friend, take thy place higher").

§107. Adverbs from Pronoun Stems.

Pronoun adverbs were formed by means of the following suffixes, to which in some adverbs is further added the conjunction же:

1) -дѣ, by means of which suffix adverbs are formed pertaining to place: гдѣ̀ [where], здѣ̀ [here], вездѣ̀ [everywhere], и҆дѣ́же [in the place where], ѻ҆́ндѣ [in that manner; to that place; there yonder], и҆́нꙋдѣ [elsewhere].

2) -дъ: ѿню́дъ [not in the least, in no way];

3) -дꙋ: ѿкꙋ́дꙋ [whence], ѿсю́дꙋ [hence], ѿтꙋ́дꙋ [thence], сю́дꙋ и҆ сю́дꙋ [hither and thither], всю́дꙋ [everywhere], ѿню́дꙋже or ѿѻнꙋ́дꙋже [whence, from the place where], ѿѻбою́дꙋ [from both sides].

4) -ꙋдꙋ: внѣꙋ́дꙋ [from without], внꙋтрьꙋ́дꙋ [from within];

5) -гда: всегда̀ [always], и҆ногда̀ [once, at one time], когда̀ [when], никогда̀ [never], нѣ́когда [at a certain time, once], тогда̀ [then], ѻ҆вогда̀ [sometimes, once];

6) -лѣ: ѿсе́лѣ [from now on], ѿто́лѣ [since then, from that time], дото́лѣ [until then], доко́лѣ [until when, how long], по́слѣ [afterward], по́слѣжде [afterwards], є҆́лѣ [barely], ѿне́лѣже [since the time that], доне́лѣже [until the time that], used as conjunctions.

7) -ли: николи́же [never], -ль: ко́ль [how much, to what extent];

8) -ми: кольмѝ [how much more], є҆льмѝ [in so far as, when], вельмѝ [highly, very]; -ма: є҆льма̀ [since, when], весьма̀ [very much, greatly];

9) -мѡ: ка́мѡ [whither, where], та́мѡ [there], сѣ́мѡ [hither], ѻ҆ва́мѡ [to another place, this way and that], ми́мѡ [past], то́кмѡ [only], а҆́може [whither, to the place where].

Some adverbs are formed from pronouns in the same way as from neuter adjectives: є҆ли́кѡ [as much as—cf. є҆ли́къ, є҆ли́ка, є҆ли́ко], та́кѡ [thus], ка́кѡ [how], всѧ́кѡ [in every, any way], сели́кѡ [as much as], толи́кѡ [that much, so much], и҆на́кѡ [otherwise], си́це [in this wise, manner].

A number of adverbs, connected with the stems of pronouns or prepositions, are formed without suffixes: тꙋ [here, there], вскꙋ́ю

[why], ктомꙋ [henceforth, anymore], ѻ҆со́бь [apart], пре́жде [beforehand], пото́мъ [afterward], ра́звѣ [except, but for], вы́нꙋ [ever, always—from въ и҆́нꙋ], во́нъ [yonder, behold afar off], внѣ̀ [outside], и҆звнѣ̀ [from outside], понѐ [even, at least], на толи́цѣ [for so much], на коли́цѣ [for how much], кольмѝ [how much more], николи́же [never], да́же [even—from the conjunctions да and же], та́же [afterward, later, then][1].

The adverbs ꙗ҆́бїе [at once, immediately], ны́нѣ [now], не ѹ҆̂ [not yet], па́ки [again], є҆два̀ [barely], є҆щѐ [still, furthermore, also], ни [neither, no (equivalent to Russian "ни" as well as "нѣтъ")], не [not]—are in the class of underived or primitive adverbs. The adverb ѹ҆жѐ [already] consists of the adverb ѹ҆̂ [already] plus the conjunction же.

§108. Adverbs Categorized by Meaning.

According to their meaning, adverbs fall into two main groups: determinative and circumstantial.

1) *Determinative* adverbs characterize action (in a verb) and distinguishing feature (in an adjective or another adverb) as to its quality, quantity or manner of implementation. On this basis, determinative adverbs are subdivided as follows:

a) Adverbs of quality (answering the question "How?"): хꙋдѡ [ill, badly], до́брѣ [well], ско́рѡ [quickly], досто́йнѡ [properly, worthily], тѧ́жкѡ [gravely, heavily], неизрече́ннѡ [ineffably], and so on; e.g.: до́брѣ*, ѹ҆чи́телю, вои́стиннꙋ ре́клъ є҆сѝ (Mark 12:32—"Well, Master, thou hast truly spoken"); бѣ́ша всѝ а҆п͠толи є҆динодꙋшнѡ* вкꙋпѣ (Acts 2:1—"all the apostles were together in one accord").

---

[1]) Mark 4:17.

b) Adverbs of quantity and measure (answering the question: "How much, how many? For how much? In what measure?"): є҆ди́ножды [once], два́жды [twice], є҆ди́ною [once; all at once; for a short time], мно́гажды [many times], вельмѝ [highly], є҆два̀ [only just], толи́кѡ [to such an extent], на мно́зѣ [for long, for much], вма́лѣ [in a little while], and so on; e.g.: мно́жицею* бра́шасѧ со мно́ю ѿ ю́ности моеѧ̀ (Ps. 128:1—"Often have they fought against me from my youth"); коли́кѡ* нае́мникѡмъ ѻ҆ц҃а̀ моегѡ̀ и҆збыва́ютъ хлѣ́бы, а҆́зъ же гла́домъ ги́блю (Luke 15:17—"How many hired servants in my father's house abound with bread, and I here perish with hunger?"). Три́щи* па́лицами бїе́нъ бы́хъ, є҆ди́ною* ка́меньми наме́танъ бы́хъ, трикра́ты* кора́бль ѡ҆прове́ржесѧ со мно́ю (II Cor. 11:25—"Thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck").

c) Adverbs of manner (answering the question: "How? In what way?"): и҆́злиха [exceedingly], вско́рѣ [soon], понѐ [at least], вма́лѣ [in a short time], внеза́пꙋ [suddenly], безпреста́ни [incessantly], полма̀ [in half, by halves], не́гли [perhaps, perchance], вта́йнѣ [in secret], ѿта́й [secretly, surreptitiously], та́й [secretly], гре́чески [in Greek], мꙋ́жески [manfully], ни́цъ [ни́цы] down, on one's face, всꙋ́е [in vain], пои́стиннѣ [truly], вои́стиннꙋ [in truth] &c., for example: Ѻ҆нѝ же и҆́злиха* дивлѧ́хꙋсѧ... (Mark 10:26—"But they wondered greatly"); и҆ та́кѡ* па́дъ ни́цъ*, покло́нитсѧ б҃гови, возвѣща́ѧ, ꙗ҆́кѡ вои́стиннꙋ* б҃ъ съ ва́ми є҆́сть (I Cor. 14:25—"And so, falling down on his face, he will adore God, affirming that God is among you indeed"); и҆ расте́шитъ є҆го̀ полма̀* (Matth. 24:51—"and shall cut him asunder"); наче́нъ же пе́тръ, ска́зоваше и҆̀мъ порѧ́дꙋ* (Acts 11:4—"But Peter began and told them the matter in order"). Ка́кѡ* воспое́мъ пѣ́снь г҃дню (Ps. 136:4—"How shall we sing the song of the Lord?").

2) Adverbs of *circumstance* comprise those adverbs that signify circumstances of time or place in which the action occurs, as well as the reason for the action. Depending on this content, adverbs of circumstance are subdivided as follows:

a) Adverbs of time (answering the question: "When? Since when? Until when?"): дне́сь [today], заꙋ́тра [early in the morning], вчера̀ [yesterday], и҆здѣ́тска [from childhood], послѣдѝ [afterward], ᲂу҆́трѡ [in the morning], ᲂу҆́трѣ [on the morrow, tomorrow, next day], всегда̀ [always], ны́нѣ [now], при́снѡ [ever], and so on, for example: Во є҆ди́нꙋ ѿ сꙋббѡ́тъ марі́а магдали́на пріи́де заꙋ́тра*, є҆щѐ сꙋ́щей тмѣ̀, на гро́бъ (John 20:1—"And on the first day of the week, Mary Magdalene came early, when it was yet dark, unto the sepulchre"); пото́мъ* же ꙗ҆ви́сѧ і҆а́кѡвꙋ... Послѣдѝ* же всѣ́хъ... ꙗ҆ви́сѧ и҆ мнѣ̀ (I Cor. 15:7-8—"After that, he was seen by James... Last of all... he appeared also to me"); ѿсе́лѣ* бꙋ́детъ сн҃ъ чл҃вѣ́ческій сѣдѧ́й ѡ҆деснꙋ́ю си́лы бж҃їѧ (Luke 22:69—"But hereafter the Son of Man shall be sitting on the right hand of the power of God").

b) Adverbs of place (answering the question: "Where? Whither? Whence? How far?"): здѣ̀ [here], та́мѡ [there], ѻ҆́ндѣ [to that place], гдѣ̀ [where], и҆дѣ́же [in that place, where--*used as a relative connecting word*], сю́дꙋ и҆ сю́дꙋ [this way and that], созадѝ [in back, from behind], внѣꙋ́дꙋ [from outside], внꙋтрьꙋ́дꙋ [from inside], впредѝ [in front], и҆́нꙋдѣ [elsewhere], ꙗ҆́може [in the place whither--*expresses relationship of place to which*] and so on, e.g.: Пе́тръ же во слѣ́дъ и҆дѧ́ше и҆здалѣ́ча* (Luke 22:54—"But Peter followed afar off"); и҆ и҆зше́дъ во́нъ* пла́касѧ го́рькѡ (Luke 22:62—"And going out, he wept bitterly"); тогда̀* а҆́ще кто̀ рече́тъ ва́мъ: сѐ здѣ̀* хр҇то́съ, и҆лѝ ѻ҆́ндѣ*: не и҆ми́те вѣ́ры (Matth. 24:23—"Then if anyone shall say to you: Lo here is Christ, or there: do not believe him"); ѡ҆бозрѣ́всѧ же сѣ́мѡ и҆ ѻ҆ва́мѡ (Exodus 2:12—"And when he had looked about this way and that").

c) Adverbs of cause (answering the question: "Why? For what reason?") are represented in Church Slavonic by only a few words, for example: Вскꙋ́ю мѧ̀ ѿри́нꙋлъ є҆сѝ (Eirmos at Sunday Matins, T. 8, Ode 5--"Wherefore hast Thou cast me off"); почто̀* червле́ны ри̑зы твоѧ̑ (Isaiah 63:2—"Why then is thine apparel red?").

Adverbs of purpose are scarcely to be met with.

The negative particles не and ни stand by themselves, and are used with adverbs also.

The adverb когда̀ can have an interrogative or an indefinite sense, for example: рцы̀ на́мъ, когда̀ сїѧ̀ бꙋдꙋтъ; (Matth. 24:3—"Tell us when these things shall be?")—is interrogative; кто̀ ви́дѣ, кто̀ слы́ша, мертвеца̀ ᲂу҆кра́дена когда̀ (=Russian "*когда-нибудь*"), [Octoechos, T. 5, at Vespers—"Who has ever seen, who has heard, of a dead form stolen at any time?")—is an example of indefinite use.

§109. The Orthography of Adverbs.

All adverbs that end in "o" are spelled with ѡ: та́йнѡ [secretly, mystically], ѻ҆па́снѡ [cautiously], неизглаго́ланнѡ [beyond words], ᲂу҆́трѡ [in the morning], ка́кѡ [how], толи́кѡ [so, to such an extent], and so on.

The following adverbs are spelled with ѣ at the end of the word:

Adverbs that are formed from the dative or prepositional case: пои́стиннѣ [truly], ᲂу҆́трѣ [on the morrow], вма́лѣ [shortly], вкꙋ́пѣ [together], вмѣ́стѣ [together], кромѣ̀ [except, without], до́брѣ [well], по́здѣ [late], ѕлѣ̀ [badly, wickedly], го́рцѣ [bitterly], прїи́скреннѣ [likewise], and so on, but всꙋ́е [in vain](from the accusative case).

Adverbs with the suffixes дѣ and лѣ: гдѣ̀ [where], здѣ̀ [here], ѻ҆́ндѣ [in that place], и҆́нꙋдѣ [elsewhere], ѿсе́лѣ [from henceforth], ѿне́лѣже [since the time that], and so on.

The following adverbs are written with є at the end:

Those that end in a “hushing” sibilant or a softened labial before є: далє́чє [far away], є҆̀динна́чє [until now], дрє́влє [of old], до́блє [bravely]; here, too, belong adverbs of the comparative degree: па́чє [more than, beyond], наипа́чє [the more], вѧ́щє [highly], as well as ѹ҆́нє [better, more advantageous], тꙋ́нє [for nothing], си́цє [thus, as follows], but: бо́лѣ [more], прєбо́лѣ [even more]: въ ра́нахъ прєбо́лѣ (II Cor. 11:23—“in stripes above measure”).

PREPOSITIONS

§110. *Prepositions* are what we call the auxiliary words which, together with nouns showing case endings, express various relationships between words, for example: градѝ по мнѣ̀, градѝ ко мнѣ̀, и҆дѝ со мно́ю, and so on.

Prepositions may be either primitive (underived), or derived.

1) To the prepositions with an *underived* stem, belong the following: бєꙁꙿ [without], воꙁꙿ [for], и҆ꙁꙿ [out of, from], ѡ҆бꙿ [about], надꙿ [above], подꙿ [below], чрєꙁꙿ [through], прєдꙿ[прє́до] [before], къ [ко] [to, towards], съ [со] [with], въ [во] [in], ѡ҆ [about], ѿ [from], по [along, according to], до [to, until], при [in the presence of, before], ѹ҆ [by, at], ꙁа [for, by], на [on], ра́ди [for the sake of], дѣ́лѧ [for, on behalf of].

Note: The prepositions listed above with *yerok* [ꙿ]are used also with ъ [бєꙁъ, и҆ꙁъ, надъ &c.]. The Kievan editions followed an orthography in which prepositions were spelled with final -ъ.

The preposition [or postposition] ра́ди usually stands after the word that it governs, although it can also precede it: e.g. и҆ бꙋ́дєтє нєнави́дими ѿ всѣ́хъ и҆́мєнє моєгѡ̀ ра́ди (Luke 21:17—“And ye shall be hated of all men for my name’s sake”).

The preposition[postposition] дѣ́лѧ [for, on behalf of] is met with quite rarely; it always stands after the word it governs, for example: на́съ бо дѣ́лѧ ꙗ҆ви́лсѧ є҆сѝ чꙋдотво́рецъ и҆зѧ́щный (May 9, Kondak for St. Nicholas—"for on our behalf thou didst show thyself [as] a splendid worker of miracles"); пло́ть на́съ дѣ́лѧ ѿ дв҃ы прїѧ́тъ (Tetraode for the 4th Saturday after Pascha, 8th Ode[1]—"Having assumed flesh for our sake from the Virgin").

The preposition воз̾ is used mostly as a prefix (воз-, вз-), but sometimes occurs as a preposition also, for example: И҆ ѿ и҆сполне́нїѧ є҆гѡ̀ мы̀ всѝ прїѧ́хомъ бл҃года́ть воз̾ бл҃года́ть (John 1:16—"And of his fulness have we all received, grace for grace"). Возда́ша мѝ дꙋка̑ваѧ воз̾ блага̑ѧ (Ps. 34:12—"They repaid me evil for good").

2) To the *derivative* prepositions belong those derived from adverbs. Such adverb-prepositions are the following: бли́зъ [near], верхꙋ̀ [above, over], внꙋ́трь [inside], внѣ̀ [outside], вмѣ́стѡ [instead of], вскра́й [near, beside], вслѣ́дъ [following], кромѣ̀ [except, without], ни́зꙋ [down], по́слѣ [after], посредѣ̀ [among, in the midst of], ра́звѣ [except], средѝ [among], прѧ́мѡ [opposite, across from], проти́вꙋ [against] and certain others.

Examples: Во́ини же ведо́ша є҆го̀ внꙋ́трь* двора̀ (Mark 15:16—"And the soldiers led him inside the court"). Не мо́жетъ гра́дъ ᲂу҆кры́тисѧ верхꙋ̀* горы̀ стоѧ̀ (Matth. 5:14—"A city cannot be hid, standing atop a mountain"). И҆ то́й прохожда́ше сквозѣ̀* гра́ды и҆ ве́си (Luke 8:1—"And he passed through cities and villages"). И҆ дрꙋго́е падѐ посредѣ̀* те́рнїѧ (Luke 8:7—"And other fell among thorns").

---

[1] This text is not found in the current Greek editions of the Pentecostarion, and is relegated to an appendix in the Slavonic.--*Tr.*

The word governed by the adverb-preposition вмѣ́стѡ is often written between въ and мѣ́стѡ, e.g. є҆да̀ въ ры́бы мѣ́стѡ ѕмі́ю пода́стъ є҆мꙋ̀; (Luke 11:11—"Will he in place of a fish give him a viper?"); ра́дость же є҆́ѵѣ въ печа́ли мѣ́стѡ подала̀ є҆сѝ (Sunday Matins, Evlogitaria—"Thou hast given joy to Eve in place of sorrow").

§111. Peculiarities in the Use of Prepositions.

In Church Slavonic, the prepositions take for the most part the same cases as they do in Russian. Among the uses of prepositions peculiar to Church Slavonic, the following may be noted:

1) къ in the sense of "*with*": сло́во бѣ̀ къ бг҃ꙋ (John 1:1—"And the Word was with God");

2) до--used to express the direction or limit of motion: молѧ́ше є҆го̀ не ѡ҆блѣни́тисѧ прїитѝ до ни́хъ (Acts 9:38—"They entreated him not to be slack to come to them"); и҆ да́же до а҆́да низше́дшемꙋ (Octoechos, Sunday, T. 5 at *Lord I have cried*—"And having descended even unto Hades").

3) ѡ҆--used in the sense of "*in*": ѡ҆ ма́лѣ бы́лъ є҆сѝ вѣ́ренъ (Matth. 25:23—"thou hast been faithful over a few things" [in Russian: "въ маломъ ты былъ вѣренъ"]); цѣлꙋ́йте ᲂу҆рва́на споспѣ́шника на́шего ѡ҆ хрⷭ҇тѣ̀ (Romans 16:9—"Salute Urbanus, our helper in Christ"); in the sense of "*with, in the presence of*": предвари́вшыѧ ᲂу҆́тро ꙗ҆̀же ѡ҆ марі́и (Hypakoe of Pascha—"Anticipating the dawn, the women with Mary"); и҆ по́ѧсъ ᲂу҆смє́нъ ѡ҆ чре́слѣхъ свои́хъ (Matthew 3:4—"and a leather belt around his loins"); in the sense of "*for*": ѡ҆ ᲂу҆пова́нїи и҆ ѡ҆ воскрⷭ҇нїи ме́ртвыхъ а҆́зъ сꙋ́дъ прїе́млю (Acts 23:6—"of the hope and resurrection of the dead I am called in question"—in Russian: *за чаяніе воскресенія мертвыхъ*); in the sense of an indicator of the person or instrument performing the action (see §139): ѡ҆ се́мъ се́й стои́тъ пред҆ ва́ми здра́въ (Acts 4:10—"even by him doth this man stand before you whole"); signifying something joined or

combined (="*with*"): ѡ҆ наде́ждѣ до́лженъ є҆́сть ѡ҆ра́й ѡ҆ра́ти (I Cor. 9:10—"he that ploweth, should plow in [i.e. *with*] hope").

4) надꙿ and предꙿ can govern the accusative case: прїи́де надꙿ него̀ (Luke 10:33—"came near him"); also: Matth. 10:24[1]; предꙿ воевѡ́ды и҆ царѝ веде́ни бꙋ́дете менѐ ра́ди (Mark 13:9—"Ye shall be brought before governors and kings for My sake").

5) по can have the sense "*after, behind*": гради́та по мнѣ̀ (Matth. 4:19—"follow Me"); it can also mean "*after*" (in expressing circumstances of time, both past and future): по дне́хъ шести́хъ поѧ́тъ... (Matth. 17:1—"After six days [Jesus] took..."); по трїе́хъ дне́хъ воста́нꙋ (Matth. 27:63-—"After three days I will rise again").

6) за may signify *from, past:* и҆дѝ за мно́ю, сатано̀ (Matth. 4:10--"Get thee hence, Satan").

§112. Prepositions as Prefixes.

Some prepositions are used as prefixes, in the formation of new words, so as to bring new shades of meaning to the basic word, for example: безꙿ-ꙋмїе [madness, mindlessness], без-зако́нїе [iniquity, lawlessness], воз-да́ти [to render], при-да́ти [to impart, attach], и҆з-да́ти [to issue, give out], со-из-во́лити [to deign, be pleased], воз-со-зда́ти [to restore], and so on.

Besides prepositions, the following prefixes, both simple and compound, are used to form new words with various nuances of meaning: раз-[apart], про-[through], пре-[over], раз-про-, пре-про-, for example: раз-би́ти [break apart, shatter], про-сла́вленъ [glorified], пре-про-сла́вленъ [*most* glorified, cf. Lat. "super-exaltatus"], раз-про-страни́ти [to extend, spread], пре-вз-ыдо́ша [they went over, more-than-above] &c.

---

[1] Нѣ́сть ѹ҆чени́къ надꙿ ѹ҆чи́телѧ своего̀, нижѐ ра́бъ надꙿ господи́на своего̀: "The disciple is not above his master, nor the servant above his lord".

After the prepositions въ [in], къ [to, towards], съ [with, con-], which in the ancient period of the Slavonic language had н as part of their makeup (вън, кън, сън), the н is kept before words beginning with a vowel: въ не́мъ, къ немꙋ, съ ни́мъ; these prepositions show the same peculiarity when they become prefixes: внꙋши́ти (from вън_ꙋшити, "to say/put [someting] into the ear", i.e. to instil, suggest], снѧ́ти (from сън_ѧти, o take down), сни́дꙋ, вни́дꙋ, сниска́ти [to obtain] and so on.

The pronoun of the 3rd person (ѻ҆́нъ, ѻ҆на̀, ѻ҆но̀), by analogy with the above, came to take an initial н after other prepositions as well: ѡ҆ не́мъ, подꙿ ни́мъ, на него̀, ѹ҆ негѡ̀ and so forth.

Prefixes that end in a consonant (except for ѿ, вз-), when joined to words beginning with a vowel, are marked off with the *yerok:* и҆зꙿѡбрази́ти [to depict], безꙿѻбра́зїе [outrage], ѡ҆бꙿѧ́тїѧ [embraces], подꙿе́млю [I raise], and so on; but ѿе́млю [I take away], взе́млю [I take].

In the verbs и҆тѝ [to go], и҆мꙋ [have, take], after the prefixes пре-, про-, по-, на- the root-letter и usually becomes й: прейдꙋ [I will cross], найдꙋ [I will find], пойдꙋ [I will go]; поймѝ [take] and so on, for example: пре́йдемъ до виѳлее́ма (Luke 2:15—"Let us go unto Bethlehem"); поймѝ съ собо́ю є҆щѐ є҆ди́наго и҆лѝ два̀ (Matth. 18:16—"take with thee one or two more"); ꙗ҆́кѡ дꙋхъ про́йде въ не́мъ (Ps. 102:16—"For the spirit is passed in him"); but these words are also to be encountered written with и: воста́въ, поимѝ ѻ҆трочà и҆ ма́терь є҆гѡ̀ (Matth. 2:13—"Arise, take the young child and his mother").

In verbs that begin with и (aside from the forms of ꙗ҆́ти: и҆ма́ти, и҆мꙋ), after the prefixes и҆зꙿ [out of, ex-], взꙿ [up], ѡ҆бꙿ [round, about] the и of the root becomes ы: и҆зы́де [went out], взы́де [went up], ѡ҆бы́де [went around], взыска́ти [to exact, call to account], взыгра́ти [to leap], but: ѡ҆бꙿи́мемъ [let us embrace]; for example: и҆зꙿ тебѐ бо и҆зы́детъ во́ждь (Matth. 2:6—"For out of thee shall come a

Governor"); и҆ и҆зы́щꙋтъ до́мъ тво́й (III Kings 20:6—"and they shall search thine house"); взыгра́сѧ младе́нецъ (Luke 1:44—"the infant leaped").

The prefixes воз-, и҆з-, раз- before the voiceless consonants к, п, т, х, ц, and ч change their final з to с (see §12, *d*): рцы̀ сло́во, и҆ и҆сцѣлѣ́етъ ѻ҆́трокъ мо́й (Luke 7:7—"say in a word, and my servant shall be healed"); ѻ҆лтарѝ твоѧ̑ раскопа́ша (III Kings 19:10—"they have digged down Thine altars").

CONJUNCTIONS

§113. *Conjunctions* are the name for the auxiliary words that are used for a connection between the components of sentences, or between sentences themselves, e.g. Варна́ва же и҆ са́ѵлъ возврати́стасѧ и҆з̾ і҆ерꙋсали́ма во а҆нтїохі́ю (Acts 12:25—"And Barnabas and Saul returned from Jerusalem to Antioch"); є҆ди́на пое́млетсѧ, и҆ є҆ди́на ѡ҆ставлѧ́етсѧ (Matth. 24:41—"the one [woman] shall be taken, and the other left").

Conjunctions, according to their morphological makeup, can be *simple* or *compound*, for example: simple conjunctions—и҆ [and], а҆ [and, but], но [but], же [but], ли [or], &c; compound—поне́же [since], нижѐ [neither, nor], занѐ [for], и҆лѝ [or] and others.

The compound conjunctions took form out of various parts of speech, e.g. и҆_лѝ, и҆́_бо [for], да́_же [even], ли́_бо [or], and others (from simple conjunctions); за_[н]е́_же [because], по_[н]е́_же [because, since], тѣ́м_же [therefore] (from prepositions, pronouns and a conjunction); си́_рѣчь [that is to say], сі́_єсть [that is, i.e.] (a preposition with a noun in the first case, and a verb in the second); ни_жѐ (from a negative adverb and a conjunction); до́ндеже [until] (from до_н_де_же=до_нь_де_же) and so on.

Conjunctions can also be *composite:* ѹ҆́бѡ—же [on the one hand—on the other], а҆́ще—ѻ҆ба́че [if—moreover], не то́чїю—но [not only—but] and so on.

§114. Types of Conjunctions According to their Use.

Based on their use in speech, conjunctions are classed as either coördinating or subordinating.

1) *Coördinating* conjunctions serve to connect like members of a sentence, and also the segments of a compound sentence.

According to their meaning, coördinating conjunctions are divided into:

a) copulative: **и҆, ни** [nor], **ни -- ни** [neither -- nor], **нижѐ, нє то́кмѡ --- но и҆** [not only--but also], **та́кождє** [likewise; also];
b) adversative: **а҆, но, да** [but], **ѻ҆ба́чє** [however; but], **жє, нє то́чїю—но, ѹ҆́бо--жє.**
c) disjunctive: **и҆лѝ, ли́бо, лю́бо** [whether], **а҆́щє** [if].
d) causal: **и҆́бо, бо** [for, because].
e) conclusive: **тѣ́мжє, тѣ́мъ** [thereby], **ѹ҆́бо** [therefore], **тѣ́мжє ѹ҆́бо** [for this reason, then], **сєгѡ̀ ра́ди** [therefore; for this cause],
f) explanatory: **сі́єсть, си́рѣчь** [that is to say].

Many of the coördinating conjunctions can begin a sentence, connecting it with the sentence that went before, even though it ended with a period.

2) *Subordinating* conjunctions serve to join two clauses: a subordinate with a main clause.

Subordinating conjunctions can be of the following types:

a) causal: **понє́жє, ꙗ҆́кѡ** [for], **занѐ, поєли́кꙋ** [since; inasmuch as], **є҆да̀ ка́кѡ** [lest; that...not...];
b) of purpose: **да, дабы̀** [in order that]; **ꙗ҆́кѡ да** [so that], **чєсѡ̀ ра́ди** [why, wherefore], **да понѐ** [so that at least];
c) of time: **є҆гда̀** [when], **ѿнє́лѣжє** [since the time that], **донє́лѣжє** [until, till such a time as], **прє́ждє да́жє** [before];
d) of place: **и҆дѣ́жє** [where, in what place], **а҆́можє** [whither, to what place];
e) conditional: **а҆́щє, а҆́щє ли** [if], **а҆́щє ѹ҆́бо** [if indeed];

f) comparative: ꙗ҆́кѡ [like, as], ꙗ҆́коже [like], а҆́ки [like, as], а҆́ки бы [as if], не́же [than], не́жели [rather than];

g) concessive: а҆́ще и҆--но [and if--yet--], а҆́ще и҆--ѻ҆ба́че [for if--nevertheless—].

The conjunctions ли, є҆да̀ [can it be?] often have the sense of interrogative particles: хо́щеши ли цѣ́лъ бы́ти; (John 5:6—"Wilt thou be made whole?"); благодꙋшествꙋетъ ли кто̀; да пое́тъ (James 5:13—"Is anyone cheerful of mind? Let him sing"); є҆да̀ и҆ вы̀ хо́щете и҆тѝ; (John 6:67—"Will ye also go away?").

The conjunctions ли, бо, же are placed after the first word in the sentence: ᲂу҆до́бѣе бо є҆̏сть (Luke 18:25—"For it is easier...").

§115. The functions of a conjunction are also carried out by certain adverbs and pronouns,—these are known as *conjunctive* or *relative* words. As conjunctions, the following adverbs and pronouns are used: и҆дѣ́же, а҆́може, ка́кѡ [how], ѿкꙋ́дꙋ [whence, from where], кото́рый [which], каковы́й [of what sort], є҆ли́къ [as many as], что̀ [what], and others, e.g. и҆ а҆́може а҆́зъ и҆дꙋ́, вѣ́сте (John 14:4—"And whither I go, ye know"); вы́ же не вѣ́сте, ѿкꙋ́дꙋ прихождꙋ, и҆ ка́мѡ грѧдꙋ (John 8:14—"But ye know not whence I come, and whither I go"); вопроша́ше ᲂу҆́бо ѿ ни́хъ ѡ҆ часѣ̀, въ кото́рый легча́е є҆мꙋ̀ бы́сть (John 4:52—"He asked them therefore of the hour, wherein he grew better"); да ᲂу҆вѣ́сть, каковꙋ́ кꙋ́плю сꙋ́ть сотвори́ли (Luke 19:15—"That he might know what purchase they had made"); и҆ всѧ̑, є҆ли̑ка а҆́ще воспро́сите... пріи́мете (Matth. 21:22—"And all things whatsoever ye shall ask... ye shall receive"); и҆ вы̀ не и҆щи́те, что̀ ꙗ҆́сте, и҆лѝ что̀ пїе́те (Luke 12:29—"And seek not what ye shall eat, or what ye shall drink"). One must also list the relative pronouns и҆̏же, ꙗ҆̏же, є҆̏же among the conjunctive words, since their forms usually serve to express attributive connections, for example: пріи́детъ госпо́динъ раба̀ тогѡ̀ въ де́нь, во́ньже* не ча́етъ, и҆ въ ча́съ, во́ньже* не вѣ́сть (Luke 12:46—"The lord of that servant will come in a day when he looketh not for him, and at an hour that he knoweth not").

§116. Peculiarities in the Meaning of Certain Conjunctions.

Certain conjunctions, as can be seen from the preceding categories, can have more than one meaning.

1) The conjunction **ꙗ҆́кѡ** can have the following meanings: *a)* "*that*", leading to a subordinate clause: **слы́шано бы́сть, ꙗ҆́кѡ въ домꙋ̀ є҆́сть** (Mark 2:1—"And it was heard, that he was in the house"); *b)* "*when*": **и҆ бы́сть ꙗ҆́кѡ и҆спо́лнишасѧ дні́е слꙋ́жбы є҆гѡ̀, и҆́де въ до́мъ сво́й** (Luke 1:23—"And it came to pass, when the days of his ministration were accomplished, he departed to his own house"); *c)* as an indication of cause ("*since, due to the fact that...*"): **дади́те на́мъ ѿ є҆ле́а ва́шегѡ, ꙗ҆́кѡ свѣти́льницы на́ши оу҆гаса́ютъ** (Matth. 25:8—"Give us of your oil, for our lamps are going out"); *d)* as an indication of purpose, combined with the conjunction **да**: **ѿкꙋ́дꙋ на́мъ въ пꙋсты́ни хлѣ́би толи́цы, ꙗ҆́кѡ да насы́титсѧ толи́къ наро́дъ** (Matth. 15:33—"Whence then should we have so many loaves in the desert, as to fill so great a multitude?"); *e)* in a sentence indicating result ("*so that*"): **и҆ собра́сѧ па́ки наро́дъ, ꙗ҆́кѡ не мощѝ и҆̀мъ ни хлѣ́ба ꙗ҆́сти** (Mark 3:20—"And the multitude came together again, so that they could not so much as eat bread"); *f)* with a comparative meaning (="*as, than*"): **и҆ бы́сть ꙗ҆́кѡ ме́ртвъ** (Mark 9:26—"And he was as one dead"); *g)* with numerals to express approximation: **пребы́сть же маріа́мь съ не́ю ꙗ҆́кѡ трѝ мѣ́сѧцы** (Luke 1:56—"And Mary abode with her about three months").

2) The conjunction **а҆́ще** can have the following senses: *a)* conditional (="*if*"): **и҆ а҆́ще цѣлꙋ́ете дрꙋ́ги ва́шѧ то́кмѡ, что̀ ли́шше творитѐ;** (Matth. 5:47—"And if ye salute your friends only, what more do ye [than others]?); *b)* concessive (="*although*"): **но а҆́ще и҆ внѣ́шнїй на́шъ человѣ́къ тлѣ́етъ, ѻ҆ба́че внꙋ́треннїй ѡ҆бновлѧ́етсѧ** (II Cor. 4:16—"But though our outward man is corrupted, yet the

inward [man] is renewed"); *c)* disjunctive (="*whether, be it*"): а҆́ще прєсто́ли, а҆́ще гд҃ствїѧ, а҆́ще нача̑ла, а҆́ще вла̑сти (Col. 1:16—"Whether thrones, or dominions, or principalities, or powers"); *d)* in conjunction with є҆ли́жды, а҆́може, и҆дѣ́же, є҆ли́ка, є҆́же it has the sense of *as often as, wherever (whithersoever),* and so on: є҆ли́жды бо а҆́ще ꙗ҆́сте хлѣ́бъ се́й, и҆ ча́шꙋ сїю̀ пїе́те, сме́рть гд҃ню возвѣща́ете (I Cor. 11:26—"For as often as ye shall eat this bread, and drink of this chalice, ye do shew the Lord's death"); просѝ ѹ҆ менѐ, є҆гѡ́же а҆́ще хо́щеши (Mark 6:22—"Ask of me what thou wilt").

3) The conjunction ѹ҆́бо---же (equivalent to the Greek μέν---δε) is used to express opposition or comparison, either of whole clauses or of like elements within a clause (sometimes with enumeration), for example: Всѝ ѹ҆́бо текꙋтъ, є҆ди́нъ же прїе́млетъ по́честь (I Cor. 9:24—"All run, but one receiveth the prize"); ны́нѣ же мно́зи ѹ҆́бо ѹ҆́дове, є҆ди́но же тѣ́ло (I Cor. 12:20—"But now there are many members, yet one body"); пе́рвѣе ѹ҆́бо чиста̀ є҆́сть, пото́мъ же ми́рна... (James 3:17—"First it is chaste, then peaceable"); и҆ ѻ҆́вомꙋ ѹ҆́бо дадѐ пѧ́ть тала̑нтъ, ѻ҆́вомꙋ же два̀, ѻ҆́вомꙋ же є҆ди́нъ (Matth. 25:15—"And to one he gave five talents, and to another two, and to another one"); та́кожде и҆ вы̀ помышлѧ́йте себѐ ме́ртвыхъ ѹ҆́бо бы́ти грѣ́хꙋ, живы́хъ же бг҃ови (Romans 6:11—"Likewise reckon ye also yourselves dead unto sin, but alive unto God").

The conjunction ѹ҆́бо (without the correlative же) is also used as an affirmative particle (meaning "*indeed, of course, in particular*"): пе́рвое ѹ҆́бо сло́во (Acts 1:1—"The former treatise I have made"); подоба́ше ѹ҆́бо, ѽ мꙋ́жїе, послꙋшавше менѐ не ѿвезти́сѧ ѿ кри́та (Acts 27:21—"Ye should indeed, O ye men, have hearkened unto me, and not have loosed from Crete"); а҆́ще ѹ҆́бо соверше́нство леѵі́тскимъ сщ҃е́нствомъ бы́ло... (Heb. 7:11—"If therefore perfection were by the Levitical priesthood...").

4) The conjunction оу̑бо has the following meanings: *a)* (equivalent to the Greek οὖν, μὲν οὖν) indicates a causative, and sometimes a temporal, connection with the preceding clause, often with a concluding sense (usually corresponds to such words as *therefore, accordingly, for this reason,* although in many cases it is not to be translated); for example: подоба́ше оу̑бо тебѣ̀ вда́ти сребро̀ моѐ торжникѡ́мъ (Matth. 25:27—"Thou oughtest therefore to have committed my money to the exchangers"); возми́те оу̑бо ѿ негѡ̀ тала̑нтъ (Matth. 25:28—"Take ye away therefore the talent from him"); и҆̀же оу̑бо любе́знѡ прїѧ́ша сло́во є҆гѡ̀, крⷭ҇ти́шасѧ (Acts 2:41—"Then they that gladly received his word were baptized") (in the Russian: *итакъ*, "*and so*"). *b)* In final clauses (equivalent to the Greek ἄρα, ἄρα οὖν, ἄρα γε) with the meaning *thus, therefore,* usually after the conjunction тѣ́мже, but it can also begin the sentence, for example: Тѣ́мже оу̑бо вѣ́ра ѿ слꙋ́ха (Rom. 10:17—"So then faith [cometh] by hearing"); тѣ́мже оу̑бо са́мъ а҆́зъ оу҆мо́мъ мои́мъ рабо́таю зако́нꙋ бж҃їю (Rom. 7:25--"So, then, I myself with the mind serve the law of God"); тѣ́мже оу̑бо ѿ плѡ́дъ и҆́хъ позна́ете и҆̀хъ (Matth. 7:20--"Wherefore by their fruits ye shall know them"); оу̑бо свобо́дни сꙋ́ть сы́нове (Matth. 17:26--"Then are the children free"). *c)* In conditional sentences it begins the main clause (and corresponds to the Greek ἄρα): А҆́ще ли же а҆́зъ ѡ҆ дс҃ѣ бж҃їи и҆згоню̀ бѣ́сы, оу̑бо пости́же на ва́съ цр҃твїе бж҃їе (Matth. 12:28--"But if I cast out demons by the Spirit of God, then is the kingdom of God come unto you"); а҆́ще бо зако́номъ пра́вда, оу̑бо хрⷭ҇то́съ тꙋ́не оу҆́мре (Gal. 2:21--"For if justice be by the law, then Christ died in vain"). *d)* In interrogative sentences (corresponds to the Greek οὖν, ἄρα): ѿкꙋ́дꙋ оу̑бо и҆́мать пле́велы; (Matth. 13:27--"From whence then hath it tares?"); хо́щеши ли оу̑бо, да ше́дше и҆сплеве́мъ ѧ҆̀; (Matth. 13:28--"Wilt thou then that we go and pull them up?"); оу̑бо разꙋмѣ́еши ли, ꙗ҆̀же чте́ши; (Acts 8:30--"Understandest thou what thou readest?").

5) The conjunction же is used in the following ways: *a)* with an adversative meaning, but weaker than но: вма́лѣ не скончА́ша менѐ на ꙁемлѝ: а҆́ꙁъ же не ѡ҆ста́вихъ ꙁа́повѣдей твои́хъ (Ps. 118:87--"They had almost made an end of me upon earth: but I have not forsaken Thy commandments"); *b)* with a copulative sense: и҆ глаго́ла и҆̀ма: грѧди́та по мнѣ̀, и҆ сотворю̀ вы̀ ловца̂ чл҃вѣ́кѡмъ. Ѻ҆́на же а҆́бїе ѡ҆ста́вльша мре́жи, по не́мъ и҆до́ста (Matth. 4:19-20--"And he said to them: Come ye after me, and I will make you fishers of men. And they immediately leaving their nets, followed him"). Cf. also: Matth. 8:10; 8:31; Luke 18:41. *c)* Introduces a new situation, or renews an interrupted course of narrative: Во дни́ же ѻ҆́ны прїи́де ї҆ѡа́ннъ кр҇ти́тель... (Matth. 3:1--"And in those days came John the Baptist..."); Ходѧ̀ же при мо́ри галїле́йстѣмъ... (Matth. 4:18--"And walking by the Sea of Galilee..."); Є҆гда̀ же прїи́де въ галїле́ю (John 4:45--"Then when he was come to Galilee"). *d)* Introduces an inserted, explanatory text: бѣ́же[1] и҆ме́нъ наро́да вкꙋ́пѣ ꙗ҆́кѡ сто̀ и҆ два́десѧть (Acts 1:16--"Now the number of persons together was about an hundred and twenty"); compare also Mark 7:26 and Acts 12:3. *e)* between clauses in apposition: слы́шасте, ꙗ҆́кѡ рече́но бы́сть дре́внимъ: не прелюбы̀ сотворѝ. А҆́ꙁъ же глаго́лю ва́мъ... (Matth. 5:27-28--"Ye have heard that it was said to them of old time: Thou shalt not commit adultery. But I say unto you..."); see also: Matth. 5:31-32; 5:33-34; 6:16-17; 7:3. *f)* As a strengthening particle: Во́льнаѧ оу҆́стъ мои́хъ благоволѝ же, гд҇и (Ps. 118:108--"The free offerings of my mouth make acceptable, O Lord"); бꙋ́ди же ми́ръ въ си́лѣ твое́й (Ps. 121:7--"Let peace be in thy strength").

---

[1] бѣ́же = бѣ̀ же

INTERJECTIONS.

§117. Invariable words that serve to express feelings and volitional impulses, are known as *interjections*.

In Church Slavonic, the following interjections are used, expressing wonder: ѿ, ѿле [o!]; sorrow: ѹ҆вы̀, ѿ лю́тѣ, ѡ҆́хъ [alas! woe!]; assurance: є҆ѵ҆́ [yea]; reproach: ѹ҆а̀ [cf. Greek οὐά, "Ah"]; direction: сѐ [behold].

The interjection є҆ѵ҆́ is also equivalent to the affirmative particle *yes*: бꙋ́ди же сло́во ва́ше, є҆ѵ҆́, є҆ѵ҆́: нѝ, нѝ (Matth. 5:37--"But let your speech be Yea, Yea; Nay, Nay"); И҆лѝ і҆ꙋде́євъ бг҃ъ то́кмѡ, а҆ не ꙗ҆зы́кѡвъ; є҆ѵ҆́, и҆ ꙗ҆зы́кѡвъ (Rom. 3:29--"Or is he the God of the Jews only, and not of the Gentiles? Yea, of the Gentiles also").

Сѐ is assigned to the interjections, though it usually has the value of a demonstrative particle, introducing some new element, especially together with the conjunction и҆: и҆ сѐ мꙋ́жъ нарица́емый закхе́й (Luke 19:2--"And, behold, there was a man named Zacchæus").

Interjections do not interact with the parts of the sentence. Some interjections enter into combinations with other words, forming separate phrases, and constituting expressions of feelings; these words may be in the following cases: with ѿ, animate nouns are in the vocative case: ѿ же́но, ве́лїѧ вѣ́ра твоѧ̀! (Matth. 15:28--"O woman, great is thy faith!"); inanimate objects are in the genitive: ѿ пресла́внагѡ чꙋдесѐ! (Octoechos, Thursday at Vespers--"O most glorious miracle!"); ѿ мꙋ́жества твоегѡ̀! ѿ терпѣ́нїѧ твоегѡ̀! (March 15, 2nd Sticheron at *Lord I have cried*--"O thy courage! O thy patience!"); but not always: ѿ ди́вное чꙋ́до! (Dormition of the Theotokos, 1st Sticheron at *Lord I have cried*--"O wondrous miracle!"); with ѹ҆вы̀, ѿ лю́тѣ, nouns take the dative case: with ѿле, the genitive. Interjections, along with the words that relate to them, are set off by commas or an exclamation point.

Examples:

Ѽ ро́де невѣ́рный и҆ развраще́нный, доко́лѣ бꙋдꙋ съ ва́ми; (Matth. 17:17--"O faithless and perverse generation, how long shall I be with you?"). Ѽле стра́шнагѡ та́инства! Ѽле бл҃гоꙋтро́бїѧ бж҃їѧ! ка́кѡ бж҃е́ственнагѡ тѣ́ла и҆ кро́ве бре́нїе причаща́юсѧ (Canon for Holy Communion, Ode 8--"O dread Mystery! O Divine Compassion! How can I who am clay, partake of the divine Body and Blood!"). Сѣ́де а҆да́мъ прѧ́мѡ ра́ѧ, и҆ свою̀ наготꙋ рыда́ѧ пла́каше: ᲂу҆вы̀ мнѣ̀, пре́лестїю лꙋка́вою ᲂу҆вѣща́ннꙋ бы́вшꙋ и҆ ѡ҆кра́денꙋ и҆ сла́вы ᲂу҆дале́нꙋ! (Cheese-Fare Sunday: "Adam sat opposite Paradise, and bemoaning his nakedness wept: Woe is me, to have been persuaded by wicked deception, and led astray, and put far from glory!"). Ѽ лю́тѣ мно́жествꙋ ꙗ҆зы́кѡвъ мно́гихъ! ꙗ҆̀ки мо́ре волнꙋ́ющеесѧ, та́кѡ смѧте́тесѧ (Isaiah 17:12--"Woe to the multitude of many nations! As the swelling sea, so shall ye be confounded!). И҆ всѝ мѡаві́тане ᲂу҆слы́шаша, ꙗ҆́кѡ и҆зыдо́ша трѝ царѝ бра́тисѧ съ ни́ми, и҆ возопи́ша ѿвсю́дꙋ препоѧ́саннїи ѻ҆рꙋ́жїемъ, и҆ рѣ́ша: ѻ҆̀хъ: и҆ ста́ша ᲂу҆ предѣ́ла (IV Kings 3:21--"And all the Moabites heard that the three kings were come out to fight against them; and they cried out on every side, girt with armour, and they said: Oh! And they stood by the border"). Да взы́щетсѧ кро́вь всѣ́хъ прорѡ́къ, пролива́емаѧ ѿ сложе́нїѧ мі́ра, ѿ ро́да сегѡ̀, ... е҆́й, глаго́лю ва́мъ, взы́щетсѧ ѿ ро́да сегѡ̀ (Luke 11:50-51--"That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; ... Verily I say unto you, it shall be required of this generation"). Ѹ҆ва̀, разорѧ́ѧй цр҃ковь и҆ тремѝ де́ньми созида́ѧй (Mark 15:29--"Ah, thou that destroyest the temple, and buildest in three days..."). И҆ сѐ, ѕвѣзда̀, ю҆̀же видѣ́ша на восто́цѣ, и҆дѧ́ше пред̾ ни́ми (Matth. 2:9--"And lo, the star, which they saw in the east, went before them").

SYNTAX.

§118. The segment of grammar that studies the composition of sentences and word combinations and their aspects, is called *syntax*.

§119. The Sentence.

A *sentence* is what we call a combination of words that expresses a complete thought.

As in other languages, in a Church Slavonic sentence we distinguish the main sentence elements: the *subject* and the *predicate;* secondary elements may also be part of the sentence structure: the *object*, the *attribute*, and *adverbial expressions.*

A sentence consisting only of the main sentence parts is known as *unextended*: И҆ бы́сть свѣ́тъ (Gen. 1:3—"And there was light"). Unextended sentences are almost never met with in Church Slavonic texts.

A sentences that includes also secondary sentence parts in its makeup is known as *extended*: А҆враа́мъ родѝ і҆саа́ка (Matth. 1:2—"Abraham begat Isaac").

A sentence whether unextended or extended, that includes both of the main parts (the subject and the predicate), is called *complete [bipartite].* A sentence that has only one main part (for example, impersonal sentences), we call *incomplete [unipartite].*

The secondary parts of the sentence relate either to the subject or the predicate; thus we distinguish two parts of the sentence: the *subject part,* and the *predicate part.*

Based on their structure, sentences may be categorized as *simple* and *compound/complex.* The *compound/complex* category consists of those which consist of two or more clauses, joined together by coördination or subordination.

§120. Forms of Combination in a Sentence.

In a sentence (simple or compound/complex), two basic types of syntactical joining are to be distinguished: *coördination* and *subordination.*

In coördination, equal and independent parts of the sentence (simple or compound) enter syntactically into a bond: **ми́лость и҆ и҆́стина** [**срѣто́стесѧ**] (Ps. 84:11—"Mercy and truth [have met each other]"). In subordination, unequal sentence elements, some depending on others, are united syntactically; for example: **люби́ти пра́вдꙋ, до́мъ моли́твы** ["to love truth; a house of prayer"].

In *subordination,* three forms of syntactic ties are to be distinguished: agreement, government, and agglutination.

Agreement is a type of subordinate combination where the dependent word is likened in form to the main word, e.g. **ди́вное чꙋ́до** ("wondrous miracle"—agreement in gender, case and number), **оу҆ченицы̀ возврати́шасѧ** ("the disciples returned"—agreement in person and number).

Government is a form of subordinate connection where the dependent word is put in the case demanded by the main word (with or without a preposition); in this case, when the governing word changes, the governed word remains in the same form; for example: **чтꙋ̀ кни́гꙋ, чте́ши кни́гꙋ** [I read a book, thou readest a book]; **строе́нїе до́мꙋ, строе́нїѧ до́мꙋ** [the building of the house; *of* the building of the house]; **приста́вникъ до́мꙋ, приста́вника до́мꙋ** [the custodian of the house; *of* the custodian of the house].

Agglutination is a type of subordinate binding in which the dependent word is joined to the main word only in sense (usually it is adverbs that enter into such a combination); for example, **прїѧ́ти тꙋ́не** [to receive gratis], **ѕѣлѡ̀ красе́нъ** [very splendid], **ѕѣлѡ̀ заꙋ́тра** [very early].

§121. Combination of Words.

Words in a sentence that enter into a bond among themselves form *word combinations.*

In the basis of word combinations lie their lexcial functions; i.e. one word enlarges upon another to clarify its meaning; thus in every word combination there is a main word, and a word or words that explain it, for example: **до́брый ра́бъ** [the good servant]; here **ра́бъ** is the main word, and **до́брый** elucidates it.

Word combinations are formed by means of subordination, and therefore their members are joined together through agreement, government or agglutination, for example: **ра́бъ бж҃їй** (agreement [because **бж҃їй** is an adjective agreeing with **ра́бъ**: "the servant of God"]); **ра́бъ жива́гѡ бг҃а** (government—"servant of the living God"), **и҆тѝ ско́рѡ** (agglutination—"to go quickly").

Word combinations can be simple or complex. The complex are those that can be broken down into two or more word combinations, e.g.: **небе́сныхъ во́инствъ а҆рхистрати́зи** consists of two word combinations: **а҆рхистратизи во́инствъ** ["leaders of the hosts"] and **во́инствъ небе́сныхъ** ["of the hosts of heaven"].

THE SIMPLE SENTENCE.

§122. The Subject.

The *subject* is what we call the main person, place or thing spoken of in the sentence; the subject answers the question: *Who? What?* For instance: **Прїи́де жена̀* ѿ самарі́и почерпа́ти во́дꙋ** (John 4:5—"A woman of Samaria came to draw water").

Most often, the subject is expressed by a noun in the nominative case, but it may also be expressed by some other declinable part of speech in the nominative:

a) The subject expressed by a noun: **Оу҆ченицы̀* же оу҆жаса́хꙋсѧ ѡ҆ словесѣ́хъ є҆гѡ̀** (Mark 10:24—"And the disciples were astonished at his words"); сѐ грѧде́тъ ча́съ* (John 16:32—"Behold, the hour cometh").

b) The subject expressed by a pronoun: О҆ни́* же нача́ша скорбѣ́ти (Mark 14:19—"But they began to be sorrowful"); кто̀* прикоснꙋ́сѧ мнѣ̀; (Mark 5:31—"Who touched me?"); Никто́же* ѹ҆́бо ꙗ҆́вѣ глаго́лаше ѡ҆ не́мъ (John 7:13—"Yet no one spake openly of him"); Не бѣ̀ то́й* свѣ́тъ (John 1:8—"He was not the Light"). A subject expressed by the personal pronoun of the 1st or 2nd person, is usually omitted. This occurs because the endings of the verbs themselves show the person; besides that, the 1st and 2nd persons are participants in the narrative, and therefore when the personal pronouns are left out, the utterance is clearer than it might be with the omission of 3rd person pronouns; e.g. ви́дѣхомъ бо ѕвѣ́здꙋ є҆гѡ̀ на восто́цѣ (Matth. 2:2—"for [we] have seen his star in the East"); і҆дꙋ̀ ры́бы лови́ти (John 21:3—"[I] go to fish"); сі́мѡне і҆ѡ́нинъ, лю́биши ли мѧ̀; (John 21:16—"Simon Bar-Jonas, lovest [thou] me?").

The 1st and 2nd-person pronouns are used as subjects only when a person needs to be set apart from several other possible persons, or when one performer of the action must be distinguished from another; for example: Слы́шесте, ꙗ҆́кѡ рече́но бы́сть дре́внимъ: не ѹ҆бі́еши... А҆́зъ* же глаго́лю ва́мъ... (Matth. 5:21-22—"Ye have heard that it was said to them of old: thou shalt not kill... But I say unto you..."); ты̀ вѣ́си, ꙗ҆́кѡ люблю̀ тѧ̀ (John 21:17—"Thou knowest that I love thee").

*c)*The subject is often expressed by a substantivized adjective (i.e. an adjective used as if it were a noun), usually in the long form, although it may also be expressed by the short form, for example: Ю҆ро́дивыѧ* же мꙋ̑дрымъ рѣ́ша... Ѿвѣща́ша же мꙋ̑дрыѧ*, глаго́лющє... (Matth. 25:8-9— "And the foolish said to the wise... But the wise answered, saying..."); Речѐ безꙋ̑мень* въ се́рдцѣ свое́мъ: нѣ́сть бг҃ъ (Ps. 13:1—"The fool hath said in his heart: There is no God").

d) The subject can be expressed by a substantivized participle, either active or passive, usually in its long form. A characteristic peculiarity of the Church Slavonic language lies in its rather frequent use of active participles as the subject, something much less common in Russian, for example: сѐ и҆зы́де сѣ́ѧй* (Matth. 13:3—"Behold, the sower went forth to sow"—in the Russian version "sower" is "*сьятель*"); сѐ прибли́жисѧ предаѧ́й* мѧ̀ (Matth. 26:46—"Behold, he is at hand that will betray me"); Ше́дша же посла́ннаѧ*, ѡ҆брѣто́ста... (Luke 19:32—"And they that were sent, went their way, and found...").

*e)*The subject can be expressed by a numeral, either alone or in conjunction with a noun, and also by a substantivized ordinal number, for instance: Возврати́шасѧ же се́дмьдесѧтъ* съ ра́достїю (Luke 10:17—"The seventy returned with joy"); Се́дмь* бра́тїй* бѣ̑ (Mark 12:20—"There were seven brethren"); И҆ приложи́шасѧ въ де́нь то́й ду́шъ* ꙗ҆́кѡ* трѝ* ты́сѧщи* (Acts 2:41—"And in that day there were added some three thousand souls"); и҆ вторы́й* поѧ́тъ ю҆̀ (Mark 12:21—"And the second took her [to wife]").

Since the cardinal numbers, from 5 and up, are etymologically viewed as singular nouns, yet at the same time logically interpreted as a quantity of items, the verb used with them may be either in the singular or plural, especially when it refers to the number of persons who perform an action; for example: Пѧ́ть же бѣ̑ ѿ ни́хъ мꙋдры̀ (Matth. 25:2—"And five of them were wise"). In this example, the etymological approach is especially evident. The verb бѣ̑ (aorist, 3rd person singular) agrees with пѧ́ть in number, but does not agree with мꙋдры̀, with which it forms a composite nominal predicate. Other examples: Не пѧ́ть ли пти́цъ цѣ́нитсѧ пѣ́нѧзема двѣма̀ (Luke 12:6— "Are not five birds priced at two farthings?"). И҆ слы́шавшїе де́сѧть, нача́ша негодова́ти (Mark 10:41—"And the ten, hearing, began to be displeased").

f) The subject may be expressed by a word combination, consisting of such words as **є҆ди́нъ, мно́зи, нѣ́цыи** [one, many, some] and the like, combined with another word by means of the preposition **ѿ** (or without a preposition), for example: **є҆ди́нъ* ѿ ва́съ преда́стъ мѧ̀** (Matth. 26:21—“One of you shall betray me”); **сѐ нѣ́цыи* ѿ кꙋстѡді́и* прише́дше во гра́дъ, возвѣсти́ша а҆рхїере́ѡмъ всѧ̑ бы̑вшаѧ** (Matth. 28:11—“Behold, some of the guards came into the city, and told the chief priests all the things that were done”); **Нача́ша гл҃го́лати є҆мꙋ̀ є҆ди́нъ* кі́йждо* и҆́хъ*** (Matth. 26:22—“They began, every one of them, to say to him...”).

*g)*The infinitive, with the sense of a noun, can take the role of the subject, and therefore usually has the pronoun **є҆́же** placed before it as a sort of article, though this can also be absent (corresponding to the definite article τò in the Greek text): **что̀ є҆́сть, є҆́же* и҆зъ ме́ртвыхъ воскре́снꙋти*** (Mark 9:10—“What is the rising from the dead?”); **є҆́же* не ѹ҆мове́нными рꙋка́ми ꙗ҆́сти*, не скверни́тъ человѣ́ка** (Matth. 15:20—“to eat with unwashen hands defileth not a man”); **Мнѣ̀ бо є҆́же* жи́ти* хрⷭ҇то́съ: и҆ є҆́же* ѹ҆мре́ти*, прїѡбрѣ́тенїе є҆́сть** (Philippians 1:21—“For me, to live is Christ, and to die is gain”); **лꙋ́чше бо є҆́сть жени́тисѧ*, не́жели разжиза́тисѧ*** (I Cor. 7:9— “It is better to marry than to burn”); **Мнѣ̀ же прилѣпла́тисѧ* бг҃ови бла́го є҆́сть** (Ps. 72:28—“But it is good for me to adhere to God”).

h) The subject may be expressed by an indeclinable part of speech with the sense of a noun, before which is put the pronoun **є҆́же**, used as an article (for the Greek τò); or else by an oblique case with a preposition, likewise in combination with **є҆́же**: **бꙋ́ди же ва́мъ, є҆́же* є҆́й, є҆́й*, и҆ є҆́же* нѝ, нѝ*** (James 5:12—“But let your Yea be Yea, and your Nay be Nay”); **и҆́бо є҆́же* ѡ҆ мнѣ̀*, кончи́нꙋ и҆́мать** (Luke 22:37—“For the things concerning me have an end”).

Note. Examples such as the preceding can hardly be viewed as subordinate clause subjects with an omitted predicate, since they merely copy the construction of the Greek: Καὶ γὰρ τὸ περὶ ἐμοῦ τέλος ἔχει.

*i)*Pronouns, substantivized adjectives and participles, if used as the subject with a collective sense, in Church Slavonic (on the Greek model) are in the neuter nominative plural, for example: Сїѧ̀* бо сꙋ́щаѧ* въ ва́съ и҆ мнѡ́жащаѧсѧ*, не пра́здныхъ ни́же безпло́дныхъ сотворѧ́тъ вы̀... (II Peter 1:8—"For if these things be in you and abound, they will make you neither empty nor unfruitful..."); Неви̑димаѧ* бо є҆гѡ̀, ѿ созда́нїѧ мі́ра творе́ньми помышлѧ́єма ви̑дима сꙋ́ть (Rom. 1:20—"For the visible things of him, from the creation of the world, being understood by the things that are made, are clearly seen").

§123. The Predicate.

The *predicate* is what is said about the subject of a sentence: the predicate answers the question "*What is done/what does he do? What/who is it?* For example: Се̑ грѧде́тъ* ча́съ (John 16:32—"Behold, the hour cometh"); А҆́зъ бо є҆́смь* ста́ръ* (Luke 1:18—"For I am old"); не бѣ̀* то́й свѣ́тъ* (John 1:8—"He was not the Light"); пло́дъ же дꙋ́ховный є҆́сть* любы̀*... (Gal. 5:22—"The fruit of the Spirit is love").

The predicate is of the following forms: *simple, composite nominal, composite verbal,* and *complex.* A simple predicate can be expressed by simple conjugation forms of verbs, or by compound forms, of which there are the following:

The Perfect (є҆́смь сотвори́лъ, §88),
The Pluperfect (бѣ́хъ сотвори́лъ, §89),
The Future Composite (и҆́мамъ твори́ти, §85),
The Subjunctive Mood (сотвори́лъ бы́хъ, §91).

With the demonstrative-introductory particle сѐ (behold) or и҆ сѐ (and behold) the predicate from the verb бы́ти (in the present, past or future) is often omitted, for example: Сѐ мы̀ дне́сь *(есмы)* въ преселе́нїи на́шемъ (Baruch 3:8—“Behold, we are yet this day in our captivity”); И҆ сѐ ва́мъ (*есть* or *будетъ*) зна́менїе (Luke 2:12—“And this shall be a sign unto you”). The predicate (of the verb бы́ти, *to be)* is omitted in the past tense, no doubt, to represent some event as occurring before the eyes, for the sake of greater vividness: И҆ сѐ *(бысть)* гла́съ съ небесѐ, глаго́лѧ (Matth. 3:17—“And behold *(there was)* a voice from heaven, saying”); И҆ сѐ *(бяше)* мꙋ́жъ, нарица́емый закхе́й (Luke 19:2 —“And behold, *(there was)* a man named Zacchæus”); И҆ ви́дѣхъ, и҆ сѐ *(бяше)* ко́нь бѣ́лъ (Rev. 6:2— “And I saw, and behold *(there was)* a white horse”); sometimes this occurs in sentences without сѐ: А҆́гг҃льскїѧ си́лы *(бяху)* на гро́бѣ твое́мъ, и҆ стрегꙋ́щїи ѡ҆мертвѣ́ша (Sunday Troparion of the 6th Tone:—“The Angelic Hosts *(were)* at Thy tomb, and the guards were as dead men”). With сѐ, sometimes other verbs can be “understood”, for example: Сѐ *(слышу)* гла́съ во́плѧ дще́ре люде́й мои́хъ и҆здале́ча (Jer. 8:19—“Behold *(I hear)* the voice of the cry of the daughter of my people from afar”); Сѐ а҆́зъ *(есмь, гряду)* на проро́ки (Jer. 23:31—“Behold, I *(am*, or *come)* against the prophets”).

The predicate from бы́ти is also omitted:

a) in questions: что̀ къ тебѣ̀; (John 21:22—“What is that to thee?”); ка́ѧ мѝ по́льза; (I Cor. 15:32—“What doth it profit me?”); что̀ сло́во сїѐ; (Luke 4:36—“What word is this?”);

b) in expressions of desire (to be understood, evidently, are the forms of бы́ти in the imperative or optative moods): ми́ръ ва́мъ (John 20:19—“Peace *(be)* unto you”); гд҃ь съ тобо́ю (Luke 1:28—“The Lord *(is* or *be)* with thee”); Благослове́нїе гд҃не на ва́съ (Liturgy—“The blessing of the Lord *(be)* upon you”); є҆мꙋ́же сла́ва во вѣ́ки вѣкѡ́въ (I Peter 1:5—“To whom *(be)* glory for ages of ages”); Бг҃ꙋ же бл҃годаре́нїе (I Cor. 15:57; II Cor 8:16; 9:15—“But thanks *(be)* to God”).

c) In conjunction with the word и҆́мѧ (name): и҆́мѧ є҆мꙋ̀ і҆ѡа́ннъ (John 1:6—"Whose name was John"); є҆́й же и҆́мѧ геѳсима́нїѧ (Mark 14:32—"Which was named Gethsemane").

§124. The Composite Nominal Predicate.

The *composite nominal predicate* consists of a *verb-copula* and the *nominal part* of the predicate. The copula is usually a form of the verb бы́ти. This copula has a purely grammatical role, that is, it merely connects the nominal (noun, adjective) part of the predicate with the subject, and indicates the mood and the personal tense forms. The nominal part of the predicate shows what is said about the subject. For example: прⷪ҇ро́къ* є҆сѝ* ты̀: (John 4:19—"[I see that] Thou art a prophet"); ты̀ є҆сѝ* цр҇ь* і҆и҃левъ (John 1:49—"Thou art the King of Israel"); бѣ̀* же вара́вва разбо́йникъ* (John 18:40—"Now Barabbas was a robber"); вы̀ є҆стѐ* со́ль* землѝ (Matth. 5:13— "Ye are the salt of the earth").

The verb-copula in the present tense in a composite predicate usually is not omitted, although constructions without a copula are also to be encountered, for instance: Бл҃же́ни рабѝ ті́и (Luke 12:37—"Blessed are those servants"); cf. бл҃же́ни сꙋ́ть рабѝ ті́и (Luke 12:38); ю҆́нцы̀ моѝ и҆ ᲂу҆пита̑ннаѧ и҆сколе́на, и҆ всѧ̑ гото́ва (Matth. 22:4—"My oxen and my fatlings [*are*] killed, and all is ready").

With the demonstrative-introductory particle сѐ, the copula (not only in the present, but also in the past) is for the most part omitted, for example: и҆ со́нъ ви́дѣ: тѣ́ и҆ сѐ лѣ́ствица ᲂу҆твержде́на на землѝ (Gen. 28:12—"And he dreamed, and behold a ladder set up on the earth")(=бѧ́ше ᲂу҆твержде́на); и҆ сѐ мꙋ́жїе нося́ще на ѻ҆́дрѣ̀ человѣ́ка, и҆́же бѣ̀ разсла́бленъ (Luke 5:18—"And behold, men brought in a bed a man which was taken with the palsy")(=бѧ́хꙋ нося́ще); и҆ сѐ по́лнъ сла́вы до́мъ гдⷭ҇нь (Ezek. 43:5—"And behold, the glory of the Lord filled the house")(=бѧ́ше по́лнъ). The copula in the past tense is omitted, it would appear, for greater vividness of the events described (§123).

Sometimes one meets with cases of an omitted copula in the imperative: Премꙋ́дрость. Про́сти (Liturgy—“Wisdom. [Let us] attend”) (=бꙋ́дите про́сти [be attentive]); Братолю́бїемъ дрꙋ́гъ ко дрꙋ́гꙋ любе́зни (Rom. 12:10—“[Be] kindly disposed to one another with brotherly love”)— (=бꙋ́дите любе́зни); Про́клѧтъ всѧ́къ... (Gal. 3:10—“Cursed is everyone [that continueth...]”); Бл҃гослове́но црⷭ҇тво (Liturgy—“Blessed [is] the Kingdom...”).

The copula is omitted with the words го́ре, вре́мѧ, потре́ба [woe, time, need] when they are used impersonally, for example: Го́ре ва́мъ (Matth. 23:13—“Woe to you”); Вре́мѧ пла́кати, и҆ вре́мѧ смѣ́ѧтисѧ (Eccl. 3:4—“[There is] a time to weep, and a time to laugh”); see §175, 3) *d)*.

In the following examples, it would appear that the copula also has been omitted: рахи́ль пла́чꙋщисѧ ча́дъ свои́хъ и҆ не хотѧ́ше ᲂу҆тѣ́шитисѧ, ꙗ҆́кѡ не сꙋ́ть (Matth. 2:18—“Rachel weeping for her children, and would not be comforted, because they are not”)—(=бѧ́ше пла́чꙋщисѧ); взе́млеши є҆гѡ́же не положѝ, и҆ жне́ши є҆гѡ́же не сѣ́ѧвъ (Luke 19:21-22—“Thou takest up that thou layedst not down, and reapest that thou didst not sow”)—(=не сѣ́ѧвъ є҆сѝ), cf. Luke 7:18. In revised editions of the Gospel, this reading has been changed to не сѣ́ѧлъ є҆сѝ.

In the function of a copula, the following verbs, expressing the manifestation or display of some characteristic, are also used: —быва́ти [to be, over a period of time]; ꙗ҆влѧ́тисѧ [appear]; показа́тисѧ [show oneself]; позна́тисѧ [be known, make oneself known]; ви́дѣтисѧ [be seen, seem]; a transition from one state to another, or the retention of a previous condition: —содѣ́латисѧ [become], ѡ҆ста́тисѧ [stay], ѡ҆става́тисѧ, пребыва́ти [remain], ѡ҆брѣсти́сѧ [be found] and certain others (some of the verbs indicated may be in a composite passive form: ви́димъ бѣ̀ [he was seen], ꙗ҆вле́нъ бѣ̀ [he was shown, manifest] &c.). These verbs, fulfilling the functions of a copula, retain to some extent their lexical meaning, and therefore are called *semi-significant* copulas[1]. Examples:

Ма́ти* ᲂу҆́бо позна́ласѧ* є҆сѝ*, па́че є҆стества̀, бцⷣе, пребыла̀* же є҆сѝ дв҃а*, па́че сло́ва и҆ ра́зꙋма (Dogmatik, T. 7—"Thou hast been acknowledged to be a Mother above and beyond nature, O Theotokos, for thou didst remain a Virgin, beyond word and reason"); **Бл҃же́ни миротво́рцы: ꙗ҆́кѡ ті́и сн҃ове* бж҃їи нарекꙋ́тсѧ*** (Matth. 5:9—"Blessed [are] the peacemakers: for they shall be called the children of God"); **ви́дѣнъ* бы́сть* невѣще́ственъ*** (Matins for Aug. 6, Ode 4—"Thou wast revealed [to be] an immaterial [fire]").

Note. The forms of the verb **бы́ти**, along with several other of those given above that can be used as copulas, are also used with their full lexical meaning as independant predicates: **Бѣ̀ же фїлі́ппъ ѿ виѳсаі́ды** (John 1:44—"Now Philip was of Bethsaida"); **Бг҃ъ ꙗ҆ви́сѧ во пло́ти** (I Tim. 3:16—"God was manifest in the flesh").

In the role of a copula, certain verbs with full lexical meaning can also be used — these are known as a *significant* copula. To their number belong verbs of motion or condition: **и҆тѝ** [to go], **ходи́ти** [go, walk], **посыла́тисѧ** [be sent], **возврати́тисѧ** [return], **стоѧ́ти** [stand], **лежа́ти** [lie], **сѣдѣ́ти** [sit], **вста́ти** [rise], **роди́тисѧ** [be born], **жи́ти** [live], **ᲂу҆мре́ти** [die] and others, for example: **слѣ́пъ* роди́сѧ*** (John 9:2—"he was born blind"); **на́гъ* и҆зыдо́хъ* ѿ чре́ва ма́тере моеѧ̀, на́гъ* и҆ ѿидꙋ та́мѡ** (Job 1:21—"Naked came I out of my mother's womb, and naked shall I return thither"); **вста́ни* на нѡ́гꙋ твою̀ пра́въ*** (Acts 14:10—"Stand upright on thy feet"); **но ѡ҆ба́че проповѣ́дница* посыла́етсѧ* твои́мъ ᲂу҆чени́кѡмъ** (Gospel Sticheron 8—"But she was also sent to preach ("*въ качествѣ проповѣдницы*"—Russ.) the good tidings unto Thy Disciples"); **та́кѡ дв҃а* родила* є҆сѝ* и҆ дв҃а пребыла̀ є҆сѝ** (Dogmatik, T. 2—"so hast thou given birth as a Virgin ("*дѣвою*"— Russ.), and remained a

---

[1] For the meaning of the term "significant", see §18.

Virgin"); бг҃ъ* бо при́до́хъ* за бл҃гоѹтро́бїе а҆да́ма ѡ҆чи́стити ѿ паде́нїѧ (Matins for Jan. 5, 1st Sticheron at the Praises—"[As] God I have come, out of mercy, to cleanse Adam from his fall").

§125. The Nominal Part of the Composite Predicate.

The nominal part of a composite predicate may be expressed by any of the declinable parts of speech, which in Church Slavonic are always put in the nominative case; for example:

a) A noun: Вы̀ є҆стѐ* свѣ́тъ* мі́ра (Matth. 5:14—"Ye are the light of the world"); дв҃а* пребыла̀* є҆сѝ (Dogmatik, T. 2—"thou hast remained a Virgin"); и҆ ты̀, ѻ҆троча̀, прⷪ҇ро́къ* вы́шнѧгѡ нарече́шисѧ* (Luke 1:76—"And thou, child, shalt be called the prophet of the Highest").

Note: Sometimes, as an exception, the nominal part of the predicate is encountered in the instrumental case: И҆ ма́ти по рождествѣ̀ па́ки пребы́сть* дв҃ою* (Octoechos, Sunday Vespers T. 5, Theotokion at the Aposticha—"And the Mother, after childing, again remaineth a Virgin").

b) A pronoun: И҆ моѧ̑ всѧ̑ твоѧ̑* сꙋ́ть, и҆ твоѧ̑ моѧ̑* (John 17:10—"And all mine are thine, and thine are mine"); а҆́зъ є҆́смь*, не бо́йтесѧ (John 6:20—"It is I, be not afraid").

c) An adjective: Бꙋ́дите* ѹ҆̀бо соверше́ни*, ꙗ҆́коже ѻ҆ц҃ъ ва́шъ соверше́нъ є҆́сть (Matth. 5:48—"Be ye therefore perfect, even as your Father is perfect"); Се́й ве́лїй нарече́тсѧ* въ црⷭ҇твїи нб҃е́снѣмъ (Matth. 5:19—"the same shall be called great in the kingdom of heaven").

d) A participle: here belong the compound passive forms (§102): и҆ ни ко є҆ди́ной и҆́хъ по́сланъ* бы́сть* и҆лїа̀ (Luke 4:26—"But unto none of them was Elias sent"); and the descriptive tense forms (§90): и҆ бѣ̀ проповѣ́даѧ* на со́нмищахъ галїле́йскихъ (Luke 4:44—"And he preached in the synagogues of Galilee"). As the nominal part of the predicate, the long form of the participle (substantivized) may also be used: Вѣ́дѧше бо и҆сконѝ і҆и҃съ, кі́и сꙋ́ть*

не вѣ́рꙋющїи*, и҆ кто̀ є҆́сть* предаѧ́й* є҆го̀ (John 6:64—"For Jesus knew from the beginning who they were that believed not, and who should betray him").

e) A numeral: **и҆ да бꙋ́дꙋтъ* ѻ҆́смь* столпы̀, и҆ стѡ́ѧла и҆́хъ сре́брѧна шестьна́десѧть*** (Exodus 26:25—"And there shall be eight posts, and their bases of silver, sixteen").

Numerals expressing *age* or *measure* may be in the genitive case: **И҆ є҆гда̀ бы́сть* двою҆на́десѧти* лѣ́тъ*** (Luke 2:42—"And when he [the child Jesus] was twelve years old"); **Долгота̀ ѻ҆по́ны є҆ди́ныѧ да бꙋ́детъ* три́десѧти* лакте́й*** (Ex. 26:8—"The length of one curtain shall be thirty cubits").

f) An infinitive, with a substantivized meaning, and therefore the pronoun **є҆́же** is placed before it with the sense of an article (in the Greek text τὸ): **Твоѐ бо є҆́сть, є҆́же* ми́ловати* и҆ спаса́ти ны̀, бж҃е на́шъ** (Exclamation at Matins—"For Thine it is to have mercy on us and save us, O our God...").

§126. The Composite Verbal Predicate.

A *composite verbal predicate* consists of a conjugational personal form of a verb together with an infinitive. The conjugated personal form in this combination has a weakened lexical meaning and is an auxiliary verb. The following may be used as auxiliary verbs in a composite verbal predicate:

1) Verbs signifying the beginning or end of an action: **нача́ти** [to begin], **сконча́ти** [to finish], **преста́ти** [to cease, stop]: **и҆ нача́ша* моли́ти* є҆го̀ ѿитѝ ѿ предѣ́лъ и҆́хъ** (Mark 5:17—"And they began to pray him to depart out of their coasts"); **ны́нѣ же сї̀е твори́ти* сконча́йте*** (II Cor. 8:11—"Now therefore perform [i.e. complete] the doing of this"); **преста́ша* би́ти* па́ѵла** (Acts 21:32—"they left off beating Paul").

Note. Composite verbal predicates that consist of an auxiliary verb, signifying continuous action, in combination with an infinitive, are not normally used in Church Slavonic, but instead of this type of verb combination the descriptive tense forms are used (see §90, §161), for example: **(Апостолы)** не престаа́хꙋ* ѹ҆ча́ще и҆ благовѣствꙋющe* і҆и҃са хрⷭ҇та̀, Acts 5:42 (cf. in the Russian version **не переставали учить и благовѣствовать**—"they ceased not to teach and to preach Jesus Christ"); yet sometimes: пребꙋ́демъ хрⷭ҇та̀ ви́дѣти (rather than ви́дѧще), Sunday Matins Exaposteilarion 4—"let us stay to behold Christ".

2) Verbs with a modal meaning: *a)* expressing ability, possibility or obligation: мощѝ, и҆мѣ́ти, ѹ҆мѣ́ти. *b)* expressing intention: хотѣ́ти [to want, be about to], жела́ти [to wish, desire], и҆ска́ти [to seek—in the sense of 'desire, try'], тща́тисѧ [to strive, take pains], дерзнꙋ́ти [to dare, be bold], покꙋша́тисѧ [to attempt], смѣ́ѧти [to be bold], ѿрека́тисѧ [to refuse, renounce]; *c)* expressing inner experience: надѣ́ѧтисѧ [to hope], боѧ́тисѧ [to fear] and certain others, for example: вы̀ спасти́сѧ* не мо́жете* (Acts 27:31—"ye cannot be saved"); клѧ́твы же ра́ди и҆ за возлежа́щихъ не восхотѣ̀* ѿрещѝ* є҆́й (Mark 6:26—"for [his] oath's sake and for their sakes which sat with him, he would not refuse her"); є҆гда̀ же хотѧ́ше* де́нь бы́ти* (Acts 27:33—"and while the day was coming on"); Рахи́ль пла́чꙋщисѧ ча́дъ свои́хъ, и҆ не хотѧ́ше* ѹ҆тѣ́шитисѧ, ꙗ҆́кѡ не сꙋ́ть (Matth. 2:18—"Rachel weeping for her children, and would not be comforted, because they are not"); си́це же тща́хсѧ* бл҃говѣсти́ти* (Rom. 15:20—"so have I strived to preach the gospel"); а҆́бїе взыска́хомъ* и҆зытѝ* въ македо́нїю (Acts 16:10—"immediately we endeavoured to go into Macedona"); покꙋша́хꙋсѧ* въ виѳѵні́ю поитѝ* (Acts 16:7—"they assayed to go into Bithynia"); Никто́же смѣ́ѧше* прилѣплѧ́тисѧ* и҆̀мъ (Acts 5:13—"No man durst join himself unto them"); ѹ҆боѧ́сѧ* та́мѡ и҆тѝ* (Matth. 2:22—"he was afraid to go thither").

§127. The Compound Predicate.

A *compound predicate* is a predicate that consists of three (or four) members. In most cases it is a combination of a composite nominal and a composite verbal predicate, for example: є҆да̀ и҆ вы̀ ᲂу҆ченицы̑* є҆гѡ̀ хо́щете* бы́ти*; (John 9:27—"Will ye also be his disciples?"); вѣ́рою, мѡѷсе́й вели́къ бы́въ, ѿве́ржесѧ* нарица́тисѧ* сы́нъ* дще́ре фараѡ́новы (Heb. 11:24—"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter"); можа́ше* бо сїѐ мѵ́ро про́дано* бы́ти* на мно́зѣ (Matth. 26:9—"For this ointment might have been sold for much"); по зако́нꙋ на́шемꙋ до́лженъ* є҆́сть* ᲂу҆мре́ти* (John 19:7—"by our law he ought to die"); нѣ́смь* досто́инъ* нарещи́сѧ* сы́нъ* тво́й (Luke 15:19—"I am not worthy to be called thy son").

§128. Agreement of the Predicate with the Subject.

a) With a subject signifying two persons or things, the predicate is usually put in the dual number; although, under the influence of Russian, deviations from this rule are also encountered. For example: ꙗ҆́кѡ ви́дѣстѣ ѻ҆́чи моѝ спасе́нїе твоѐ (Luke 2:30—"for mine eyes have seen thy salvation"); человѣ̑ка два̀ внидо́ста въ цр҃ковь помоли́тисѧ (Luke 18:10—"Two men went up into the temple to pray"); also: Не двѣ̑ ли пти̑цы цѣ́нѧтсѧ є҆ди́нымъ а҆сса́рїемъ; (Matth. 10:29—"Are not two sparrows sold for a farthing?").

b) A predicate that accompanies a subject in the form of a collective noun, has a tendency to agree according to the sense, i.e. it may be in the plural. In the Holy Scriptures the following collective nouns are used: бра́тїѧ [brethren, group of brothers], наро́дъ [people, folk], гра́дъ [city], до́мъ [household], мно́жество [multitude], собра́нїе [gathering, assembly].

The predicate with бра́тїѧ is always put in the plural, for example: цѣлꙋ́ютъ вы̀ бра́тїѧ всѧ̀ (I Cor. 16:20—"All the brethren greet you"); прїидо́ша бра́тїѧ і҆ѡ́сифова (Gen. 45:16—"Joseph's brethren are come") cf. §37, 12.

With the other words indicated, the predicate if immediately next to them, is comparatively rare in the plural; generally adjacent predicates are in the singular, while remote predicates, usually in subordinate clauses, are in the plural. Adverbial participles (equivalent to gerunds) used with these words are also in the plural.

Examples: Adjacent predicates in the plural; collective nouns, usually combined with other nouns signifying persons: Мно́гъ наро́дъ сщ҃е́нникѡвъ послꙋ́шахꙋ вѣ́ры (Acts 6:7—"A great company of the priests were obedient to the faith"); ѡ҆ не́мже всѐ мно́жество і҆ꙋде́й стꙋжа́хꙋ мѝ (Acts 25:24 —"about whom all the multitude of the Jews have dealt with me"); И҆ воста́вше всѐ мно́жество и҆́хъ, ведо́ша є҆го̀ къ пїла́тꙋ (Luke 23:1—"And the whole multitude of them arose, and led him unto Pilate"); Собра́нїе і҆ꙋде́йское ᲂу҆̑ пїла́та и҆спроси́ша распѧ́ти тѧ̀, гд҇и (Good Friday Matins, 13th Antiphon—"The assembly of the Jews besought Pilate to crucify Thee, O Lord"). Proximate predicates— in the singular; remote predicates as well as adverbial participles—in the plural: и҆ сѐ ве́сь гра́дъ и҆зы́де въ срѣ́тенїе і҆и҃сови: и҆ ви́дѣвше є҆го̀, моли́ша... (Matth. 8:34—"And behold, the whole city came out to meet Jesus, and when they saw him, they besought him..."); И҆ молѝ є҆го̀ ве́сь наро́дъ страны̀ гадари́нскїѧ ѿитѝ ѿ ни́хъ, ꙗ҆́кѡ стра́хомъ ве́лїимъ ѡ҆держи́ми бѣ́хꙋ (Luke 8:37—"Then the whole multitude of the country of the Gadarenes besought him to depart from them, for they were taken with great fear"); Но наро́дъ се́й, и҆̀же не вѣ́сть зако́на, про́клѧти сꙋ́ть (John 7:49— "But this people who know not the law, are cursed"); вѣ́сте до́мъ стефани́новъ, ꙗ҆́кѡ є҆́сть нача́токъ а҆ха́їи, и҆ въ слꙋже́нїе ᲂу҆чини́ша себѐ (I Cor. 16:15—"ye know the house of Stephanas, that is is the firstfruits of Achaia, and that they have dedicated themselves to the ministry..."); see also John 6:2; Acts 5:16; Mark 3:9; Acts 15:12.

c) If the subject is expressed by a cardinal numeral, with or without a noun, then the predicate is in the plural, for example: **срѣто́ша є҆го̀ де́сѧть прокаже́ныхъ мꙋже́й** (Luke 17:12—"there met him ten men that were lepers"); **и҆ слы́шавше де́сѧть, негодова́ша ѡ҆ ѻ҆бою̀ бра́тꙋ** (Matth. 20:24—"And when the ten heard it, they were moved to indignation against the two brethren").

d) The nominal part of a composite predicate agrees (as far as possible) with its subject in gender, number and case, for example: **бѣ́ста ѻ҆́ба на҄га** (Gen. 2:25—"They were both naked").

The numeral **є҆ди́нъ**, as the nominal part of a composite predicate, in expressing singleness, is put in the neuter singular: **и҆ сі́и трѝ є҆ди́но сꙋ́ть** (I John 5:8—"and these three are one"); **а҆́зъ и҆ ѻ҆ц҃ъ є҆ди́но є҆сма̀** (John 10:30—"I and [my] Father are one").

§129. Agreement of the Predicate with Several Subjects.

The agreement of a predicate with several subjects of the same gender (with or without conjunctions), being either in the singular number, or singular and plural:

a) A predicate preceding the subjects (singular + singular or sing. + plural), agrees with the first, except for the cases listed below under point *d)*, for example: **до́ндеже пре́йдетъ нб҃о и҆ землѧ̀** (Matth. 5:18—"till heaven and earth pass away"); **ꙗ҆́кѡ преста̀ до́ждь и҆ гра́дъ и҆ гро́ми** (Ex. 9:34 — "And the rain and hail and thunders ceased"); **Зва́нъ же бы́сть і҆и҃съ и҆ ѹ҆ченицы̀ є҆гѡ̀ на бра́къ** (John 2:2—"And both Jesus was called, and his disciples, to the marriage"); likewise John 18:15; John 20:3; Acts 11:14; Acts 16:31; Rom. 16:21; II Tim. 1:15.

b) A predicate standing between the first subject and the others (sing. + sing. or sing. + plu.), agrees with the first, e.g.: **то́й влѣ́зе въ кора́бль и҆ ѹ҆ченицы̀ є҆гѡ̀** (Luke 8:22—"he went into a ship with his disciples"); **да и҆ сѣ́ѧй вкꙋ́пѣ ра́дꙋетсѧ и҆ жнѧ́й** (John 4:36—"that both he that soweth and he that reapeth, may rejoice together").

c) A predicate standing after its subjects (sing. + sing.), may be in either the singular or the plural:

When the subjects are inanimate objects, of the same grammatical gender and close in substance, the predicate is usually in the singular; when the subjects are of various genders, it is in the plural, for example: и҆ гра́дъ и҆ до́ждь не бꙋдетъ ктомꙋ (Ex. 9:31—"and there shall be no more rain and hail"); also Ex. 9:33; ле́нъ и҆ ꙗ҆чме́нь поби́тъ є҆́сть (Ex. 9:31—"And the flax and the barley was smitten"); зла́то ва́ше и҆ сребро̀ проржавѣ̀ (James 5:3—"Your gold and silver is cankered"); but also: ми́лость и҆ и҆́стина предꙿи́детѣ предꙿ лице́мъ твои́мъ (Ps. 88:15—"Mercy and truth shall go before thy face"); with different grammatical genders: пшени́ца и҆ жи́то не поби́ты (Ex. 9:32—"the wheat and rye were not smitten"); и҆ вѣ́тръ и҆ мо́ре послꙋ́шаютъ є҆гѡ̀ (Mark 4:41—"the wind and sea obey him"), but also: нб҃о и҆ землѧ̀ мимои́детъ (Matth. 24:35—"Heaven and earth shall pass away"); нб҃о и҆ землѧ̀ пре́йдетъ (Mark 13:31—"Heaven and earth shall pass away").

The predicate is in the singular with subjects (sing. + sing.) expressing varied activity, i.e. when the subject does not represent a joint action and the predicate relates as it were to each subject individually, for example: Всѧ́ка го́ресть и҆ гнѣ́въ, и҆ ꙗ҆́рость, и҆ кли́чь, и҆ хꙋла̀, да во́зметсѧ ѿ ва́съ (Eph. 4:31—"Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you"); блꙋ́дъ же и҆ всѧ́ка нечистота̀ и҆ лихои́мство нижѐ да и҆менꙋ́етсѧ въ ва́съ (Eph. 5:3— "But fornication, and all uncleanness, or covetousness, let it not once be named among you"); нечести́вый и҆ грѣ́шный гдѣ̀ ꙗ҆ви́тсѧ (I Peter 4:18—"where shall the ungodly and sinner appear?"); благода́ть ва́мъ и҆ мі́ръ да ᲂу҆мно́житсѧ въ позна́нїи бг҃а (II Peter 1:2—"Grace and peace be multiplied unto you through the knowledge of God").

d) If the action of the subjects is combined (sing. + sing. or sing. + plu.), which usually occurs when the subjects signify persons, the predicate agrees with the subjects in the plural or in the dual number, regardless of its position in the sentence: whether it stands before or after the subjects, for example: И҆ пред̾ него̀ прїидо́ста* ї҆а́кѡвъ и҆ ї҆ѡа́ннъ (Mark 10:35—"And there came before him James and John"); Прїидо́ша* же къ немꙋ ма́ти и҆ бра́тїѧ є҆гѡ̀ (Luke 8:19—"Then came to him his mother and his brethren"); Вкꙋпѣ же пе́тръ и҆ ї҆ѡа́ннъ восхожда́ста* во свѧти́лище (Acts 3:1—"Now Peter and John went up together into the temple"), as well as Luke 23:12; Acts 5:24; Acts 17:14.

e) If the subjects (sing. + sing or sing. + plu.) are located between an adverbial participle (equivalent to a gerund) and a conjugated verb form (predicate), then, based on the Greek text, the participle agrees in the singular, but the conjugated verb does so in the plural, for example: Воста́въ* же а҆рхїере́й и҆ всѝ, и҆̀же съ ни́мъ сꙋ́щаѧ є҆̑ресь саддꙋке́йскаѧ, и҆спо́лнишасѧ* за́висти (Acts 5:17— "Then the high priest rose up, and all they that were with him, which is the sect of the Sadducees, and were filled with indignation"); прише́дъ* же а҆рхїере́й и҆ и҆̀же съ ни́мъ, созва́ша* собо́ръ (Acts 5:21 — "But the high priest came, and they that were with him, and called the council together"); Ѿвѣща́въ* же пе́тръ и҆ а҆п҃ли рѣ́ша* (Acts 5:29—"Then Peter and the apostles answered and said"). A similar agreement is possible in the inverse order, i.e. the conjugated verb agrees in the singular, but the participle in the plural (or the dual), for example: И҆ бѣ̀* ї҆ѡ́сифъ и҆ ма́ти є҆гѡ̀ чꙋдѧ̑щасѧ* (Luke 2:33 —"And Joseph and his mother marvelled").

f) With a subject (sing. + sing.) connected by the disjunctive conjunction и҆лѝ, the predicate is in the singular, for example: ї҆ѡ́та є҆ди́на, и҆лѝ є҆ди́на черта̀ не пре́йдетъ* ѿ зако́на (Matth. 5:18 —"one jot or one tittle shall in no wise pass from the law"); всѧ́къ гра́дъ и҆лѝ до́мъ раздѣли́выйсѧ на сѧ̀ не ста́нетъ (Matth. 12:25—"every city or house divided against itself shall not stand"); А҆́ще ли рꙋка̀ твоѧ̀, и҆лѝ нога̀ твоѧ̀ соблажнѧ́етъ тѧ̀ (Matth. 18:8—"if thy hand or thy foot offend thee"); also I Cor. 14:24; Gal. 1:8; Eph. 5:5; an exception: А҆́ще же бра́тъ и҆лѝ сестра̀ на́ги бꙋ́дꙋтъ (James 2:15 —"If a brother or sister be naked").

g) With the reflexive mood, the predicate is put in the plural (or the dual), for example: Ми́лость и҆ и҆́стина срѣто́стѣсѧ, пра́вда и҆ ми́ръ ѡ҆блобыза́стасѧ (Ps. 84:11—"Mercy and truth have met each other: justice and peace have kissed").

*h)*If the forms of the predicate show gender (for instance, in the dual number or in certain forms of the composite predicate), then the agreement of the predicate in the dual and plural with subjects of various gender follows the predominant gender, e.g.: пра́вда и҆ ми́ръ ѡ҆блобыза́стасѧ (Ps. 84:11, above).

§130. Attributes.

Attribute is the term for a secondary part of the sentence, showing a quality of some entity and answering the question: What sort of? Whose? Which? For example: Благі́й* человѣ́къ ѿ блага́гѡ* сокро́вища се́рдца своегѡ̀ и҆зно́ситъ благо́е (Luke 6:45—"A good man out of the good treasure of his heart bringeth forth that which is good"); Бѣ́ же фі́ліппъ ѿ вин,д,саі́ды, ѿ гра́да а҆ндре́ова* и҆ петро́ва* (John 1:44—"Now Philip was of Bethsaida, the city of Andrew and Peter"); Па́ки же и҆зше́дъ въ ше́стый*, и҆ деѧ́тый* ча́съ, сотворѝ та́кожде (Matth. 20:5—"Again he went out about the sixth and ninth hour, and did likewise").

The word to which the attribute relates is called the *determinate* [Russ. опредѣляемое, "entity which is defined"].

Depending on the grammatical bond between the attribute and the determinate, attributes may be, as in Russian, either *coördinated* or *uncoördinated*.

1) Coördinated [concordant] attributes usually are expressed by adjectives, but also by equivalent participles, pronouns and numerals, for example: И҆ бли́зъ бѣ̀ па́сха і҆ꙋде́йска* (John 2:13—

"And the Jews' Passover was at hand"); є҆ди́нъ же ѿ ѡ҆бѣ́шеною* ѕлодѣ̑ю хꙋ́лѧше є҆го̀ (Luke 23:39—"And one of the malefactors which were hanged railed against him"); вѣ́ра твоѧ̀* спасѐ тѧ̀ (Luke 18:42—"thy faith hath saved thee"); и҆ въ тре́тїй* де́нь воскре́снетъ (Luke 18:33—"and the third day he shall rise again").

An attribute may be expressed by either the long or the short form of adjectives (see §171).

2) When there are several determinates [modified entities], the concordant attribute usually agrees with that nearest to it, for example: во всѧ́къ* гра́дъ и҆ мѣ́сто (Luke 10:1—"into every city and place"); и҆ соверше́нъ* ва́шъ дх҃ъ и҆ дꙋша̀ и҆ тѣ́ло непоро́чно въ прише́ствїе гд҃а на́шегѡ і҆и҃са хрⷭ҇та̀ да сохрани́тсѧ (I Thess. 5:23—"and [may] your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ"); въ не́же да́рове и҆ жє́ртвы прино́сѧтсѧ не могꙋ́щыѧ* по со́вѣсти соверши́ти слꙋжа́щаго (Heb. 9:9—"in which were offered gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience"); слы́шавъ любо́вь твою̀* и҆ вѣ́рꙋ (Philemon 5—"Hearing of thy love and faith").

3) Uncoördinated [non-concordant] attributes are expressed by the oblique cases of nouns and other declinable parts of speech (having the value of nouns). To express an attribute, the most common case used is the genitive without a preposition, for example: и҆зы́ди ско́рѡ на распꙋ́тїѧ и҆ сто́гны гра́да* (Luke 14:21—"Go out quickly into the streets and lanes of the city"); И҆ посла̀ раба̀ своегѡ̀ въ го́дъ ве́чери* (Luke 14:17—"And sent his servant at supper time"); го́дъ ѳѷмїа́ма* (Luke 1:10—"at the time of incense"); ро́гъ спасе́нїѧ* (Luke 1:69—"an horn of salvation").

Such expressions are especially often encountered in liturgical texts, for example: Ра́дꙋйсѧ свѧти́телей* тро́ица, цр҃кве* вели̑каѧ забра̑ла, сто́лпѝ бл҃гоче́стїѧ*, вѣ́рныхъ* оу҆твержде́нїе, є҆реті́чествꙋющихъ* низпаде́нїе (Matins of Jan. 30, at the Praises

[Pss. 148-150]—"Rejoice, O threesome of hierarchs, great towers of the Church, pillars of piety, confirmation of the faithful, downfall of heretics!").

4) In many cases, an attribute expressed by the genitive case can be replaced by an adjective, for example: бѧ́ше же дале́че ѿ негѡ̀ ста́до свині́й* мно́го пасо́мо... ста́до свино́е* (Matth. 8:30-31—"And there was a good way off from them an herd of many swine feeding... [suffer us to go away into] the herd of swine"); ѿ маммѡ́ны непра́вды (Luke 16:9—"[friends] of the mammon of unrighteousness") and въ непра́веднѣмъ и҆мѣ́нїи (Luke 16:11—"in the unjust mammon [*lit.* in unjust possession]").

5) Sometimes, instead of a genitive with attributive meaning, the dative case is to be met with: Лицемѣ́ри, лицѐ не́бꙋ* и҆ землѝ* вѣ́сте и҆скꙋша́ти (Luke 12:56—"Ye hypocrites, ye can discern the face of the sky and of the earth"); моли́тесѧ ᲂу҆̑бо гдⷭ҇и́нꙋ жа́твѣ* (Luke 10:2—"pray ye therefore the Lord of the harvest"); приста́вникъ до́мꙋ (Luke 16:3—"the steward [of the house]"), although до́мꙋ can also be construed as the genitive case.

6) An attribute of belonging can also be expressed by the genitive case, or on occasion by the dative, for example: прїи́де господи́нъ ра̑бъ* тѣ́хъ (Matth. 25:19—"the lord of those servants cometh [*lit.* shall come]"); послѝ въ до́мъ ѻ҆ц҃а̀* моегѡ̀ (Luke 16:27—"send [him] to my father's house]"); предае́тсѧ въ рꙋ́ки грѣ́шникѡвъ* (Matth. 26:45—"is betrayed into the hands of sinners"); dative case: Вы̀ же сотвори́сте и҆̀ верте́пъ разбо́йникѡмъ* (Matth. 21:13—"But ye have made it a den of thieves"), also Luke 19:46; и҆ старѣ́йшины лю́демъ* (Luke 19:47—"and the rulers of the people"); занѐ дрꙋ́гъ є҆мꙋ̀ є҆́сть (Luke 11:8—"because he is his friend"); въ рꙋцѣ̀ человѣ́кѡмъ (Matth. 17:22— "into the hands of men"), cf. въ рꙋцѣ̀ человѣ̑къ грѣ̑шникъ (Luke 24:7—"into the hands of sinful men").

Since in Church Slavonic the concept of individual possession is indicated wherever possible by possessive adjectives, the following cases must be noted in which the genitive case (sometimes the dative) is used:

a) when the attribute is expressed by substantivized adjectives or participles, or by personal pronouns (in which case the formation of possessive adjectives is impossible): мно́гѡ бо мо́жетъ моли́тва пра́веднагѡ* (James 5:16—"for the prayer of a righteous [man] availeth much"); ѿ гла́са поноша́ющагѡ* и҆ ѡ҆клевета́ющагѡ* (Ps. 43:17—"at the voice of him that reproacheth and detracteth"); и҆ ст҃о и҆́мѧ є҆гѡ̀* (Luke 1:49—"and holy is his name"); as an exception: се́й нѣ́сть є҆гѡ́въ* (Rom. 8:9—"he is none of his"); *b)* when the word expressing possession is accompanied by explanatory words, i.e. when it becomes at the same time a determinate [modified word], for example: ѿ ве́си марі́ины* и҆ ма́рѳы* сестры̀ є҆ѧ̀ (John 11:1—"of the town of Mary and her sister Martha"), where the second possessive attribute is expressed by the genitive case, since a possessive adjective would have made the text ambiguous. Compare also: ѿ до́ма и҆ ѻ҆те́чества даві́дова* (Luke 2:4—"of the house and lineage of David"), but: въ домꙋ даві́да* ѻ҆́трока своегѡ̀ (Luke 1:69 —"in the house of his servant David"). However, by way of exception, possessive adjective attributes can be encountered with modifying words, for example: Тогда̀ собра́шасѧ а҆рхїере́є и҆ кни́жницы и҆ ста́рцы людсті́и во дво́ръ а҆рхїере́овъ*, глаго́лемагѡ каїа́фы (Matth. 26:3—"Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas"); съ жена́ми и҆ марі́ею мт҃рїю і҆и҃совою* и҆ съ бра́тїею є҆гѡ̀ (Acts 1:14 —"with the women, and Mary the mother of Jesus, and with his brethren"); и҆ ѿверго́стесѧ є҆гѡ̀ пред̾ лице́мъ пїла́товымъ*, сꙋждшꙋ ѻ҆́номꙋ пꙋсти́ти (Acts 3:13—"and [ye] denied him in the presence of Pilate, when he was determined to let him go").

7) Uncoördinate [non-agreeing] attributes can also be expressed by the oblique cases with a preposition, and in such cases the pronouns и҆̀же, ꙗ҆̀же, є҆̀же usually are added, although, far less often, this type of attribute may alse be found without the pronoun. Examples: и҆ воскресе́нїе, є҆̀же ѿ ме́ртвыхъ* (Luke 20:35—"and the resurrection from the dead"); И҆стреби́въ є҆̀же на на́съ* рꙋкописа́нїе оу҆че́ньми (Col. 2:14—"Blotting out the handwriting [of ordinances] that was against us"); не и҆мы́й моеѧ̀ пра́вды, ꙗ҆̀же ѿ зако́на* (Philipp. 3:9—"not having mine own righteousness, which is of the law"), as well as Acts 3:16; 26:18; 26:22; Gal. 1:22. Without the pronouns: бѣ̀ въ со́нмищахъ человѣ́къ въ дꙋсѣ* нечи́стѣ* (Mark 1:23—"And there was in [their] assemblies a man with an unclean spirit"); бра́тїѧ ѡ҆ гдⷭ҇ѣ* (Philipp. 1:14—"brethren in the Lord"); И҆мамъ оу҆бо похвалꙋ ѡ҆ хрⷭ҇тѣ̀* і҆и҃сѣ* (Rom. 15:17—"I have therefore whereof I may glory in Christ Jesus").

These word groups with pronouns aim at conveying Greek phrases with a definite article: compare the 1st example above: καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν (Luke 20:35), but, strictly speaking, only the pronoun ꙗ҆̀же (fem.), when it refers to nouns in the accusative, clearly expresses the sense of the article, for example: Мѡѷсе́й бо пи́шетъ пра́вдꙋ, ю҆̀же (and not "ꙗ҆̀же") ѿ зако́на (Rom. 10:5—"For Moses describeth the righteousness which is of the law").

8) Non-agreeing attributes can be expressed by the infinitive of verbs, e.g. и҆зы́де повелѣ́нїе ѿ ке́сарѧ а҆̀ѵгꙋста написа́ти* всю̀ вселе́ннꙋю (Luke 2:1—"there went out a decree from Cæsar Augustus, that all the world should be enrolled"); и҆спо́лнишасѧ дні́е роди́ти* є҆̀й (Luke 2:6— "the days were completed for her to give birth"), (see §142, 12).

9) Possessive adjectives in Church Slavonic may, in some cases, go beyond the limits of their normal use, and rather than showing possession, have the sense of an oblique object, e.g.: оу҆слы́шавъ и҆̀рѡдъ четвертовла́стникъ слꙋхъ і҆и҃совъ (Matth.

14:1—"Herod the tetrarch, having heard of the fame of Jesus"), i.e. *the fame concerning Jesus;* **По предáнїи же і҆ѡáнновѣ** (Mark 1:14—"And after that John was delivered up"); **рéвность бж҃їю и҆́мꙋтъ** (Rom. 10:2—"they have a zeal of God")—i.e. *they have a zeal about [regarding] God.*

§131. Apposition.

Apposition is the setting of one noun beside another as an attributive [a modifier, or an explaining or limiting adjunct], agreeing with the modified word in number and case.

The use of appositives in Church Slavonic generally does not differ from their use in Russian [or English], save for the peculiarity that in Slavonic, nouns in apposition are only rarely set off by commas. Examples: **Слы́шавъ же и҆́рѡдъ цáрь* смꙋти́сѧ** (Matth. 2:3—"When Herod the king had heard [these tings], he was troubled"); **Ви́дѣша ѻ҆трочà съ марі́ею мáтерїю* є҆гѡ̀** (Matth. 2:11—"they saw the young child with Mary his mother"); **и҆ сѐ мꙋжъ мꙋ́рїнъ є҆ѵнꙋ́хъ* си́ленъ* кандакі́и цари́цы* мꙋ́рїнскїѧ** (Acts 8:27—"and behold, an man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians"), cf. in the Russian version: "*и вотъ, мужъ еѳіоплянинъ, евнухъ, вельможа Кандакіи, царицы Еѳіопской...*"

Apposition with the words **и҆́менемъ, рóдомъ, мꙋ́жъ: і҆ꙋдéанинъ же нѣ́кто а҆поллѡ́съ* и҆́менемъ, а҆леѯáндрѧнинъ* рóдомъ, мꙋ́жъ* словéсенъ, прїи́де во є҆фéсъ** (Acts 18:24—"And a certain Jew named Apollos, born at Alexandria, an eloquent man, ...came to Ephesus"); **є҆ди́нъ ѿ а҆рхїсѷнагѡ́гъ, и҆́менемъ і҆аі́ръ*** (Mark 5:22—"one of the rulers of the synagogue, Jairus by name").

§132. The Object.

The *object* is the term for a secondary part of the sentence, signifying the recipient of the action or quality. The object answers the questions of the oblique cases, for example: И҆ посла̀ вѣ́стника* прєд̾ лицє́мъ* свои́мъ (Luke 9:52—“and sent a messenger before his face”).

The object in most cases relates to a verb, but it can also relate to nouns and adjectives.

a) The object is usually expressed by a noun in one of the oblique cases, for example: Нє носи́тє влага́лища*, ни пи́ры*, ни сапогѡ́въ* (Luke 10:4—“Carry neither purse, nor scrip, nor shoes”); but it can also be expressed by other parts of speech, used as if they were nouns, for example: *pronoun:* Слꙋ́шаѧй ва́съ*, мєнѐ* слꙋ́шаєтъ (Luke 10:16—“He that heareth you, heareth me”); *adjective:* Ю҆рѡ́дивыѧ жє мꙋ̑дрымъ* рѣ̑ша (Matth. 25:8—“And the foolish said unto the wise”); *participle:* и҆ди́тє жє па́чє къ продаю́щымъ*, и҆ кꙋпи́тє сєбѣ̀ (Matth. 25:9—“but go ye rather to them that sell, and buy for yourselves”); *numeral:* трїѐ на два̀*, и҆ два̀ на трѝ* (Luke 12:52—“three against two, and two against three”).

b) The object may be expressed by an infinitive: повелѣ̀ принєстѝ* главꙋ̀ є҆гѡ̀ (Mark 6:27— “[he] commanded his head to be brought”).

c) The object can be expressed by a phrase with a sense of quantity: и҆ призва́въ є҆ди́наго* ѿ ѻ҆́трѡкъ*, вопроша́шє (Luke 15:26—“And he called one of the servants, and asked”); чєловѣ́къ нѣ́кїй и҆мѧ́шє два̀* сы̑на* (Matth. 21:28—“A certain man had two sons”).

d) The object may also be expressed by a special combination of words with the sense of an entity; before it, in such cases, stands the pronoun є҆̏жє used as an article: на є҆̏жє* по подо́бїю* возвєдѝ дрє́внєю добро́тою возѡбрази́тисѧ (Pannikhida—“raise [me] up to be transformed, to [my] ancient beauty [which is] according to [Thy] likeness”); here є҆̏жє по подо́бїю is a special concept or term.

e) The object can be expressed by a demonstrative pronoun with a phrase attached to it, consisting of the relative pronouns и҆̏жє, ꙗ҆́же, є҆̀же and an oblique case with a preposition, for example: И҆́мамъ ᲂу҆̂бо похвалꙋ̀ ѡ҆ хрⷭ҇тѣ̀ і҆и҃сѣ въ тѣ́хъ*, ꙗ҆̀же* къ бг҃ꙋ (Rom. 15:17—"I have therefore whereof I may glory through Jesus Christ in those things which pertain to God").

§133. Verb Objects.

Objects that occur with verbs are of two kinds: direct and indirect.

A *direct object* receives the action of a transitive verb, and is in the accusative case without a preposition (see §72), e.g.: ли́си ꙗ҆́звины* и҆́мꙋтъ, и҆ пти́цы нбⷭ҇ныѧ гнѣ́зда* (Matth. 8:20 — "The foxes have holes, and the birds of the air have nests").

With transitive verbs and negation, the object is usually put in the genitive case: Тро́сти* сокрꙋше́нны не прело́митъ, и҆ ле́на* вне́мшасѧ не ᲂу҆гаси́тъ (Matth. 12:20—"A bruised reed shall he not break, and smoking flax shall he not quench"); Нижѐ влива́ютъ вїна̀* но́ва въ мѣ́хи ве́тхи (Matth. 9:17—"Neither do [men] put new wine into old bottles").

Note. In certain cases, however, a direct object may also be found in the accusative case after a negated verb: не дади́те ст҃а̂ѧ псѡ́мъ (Matth. 7:6—"Give not that which is holy unto the dogs").

With the passive mood, the direct object becomes the subject, while the performer of the action (the subject of a verb in the active mood) becomes an object in the genitive case with the preposition ѿ or in the instrumental case (see §§ 73, 102), e.g.: и҆ ви́дѣнъ бы́сть ѿ неѧ̀* (Mark 16:11 —"and had been seen of her"); Прїидо́ша же и҆ мытарѝ крⷭ҇ти́тисѧ ѿ негѡ̀* (Luke 3:12—"Then came also publicans to be baptized by him"); и҆́мже* держи́ми бѣ́хомъ (Rom. 7:6—"wherein we were held").

Objects in the other oblique cases, as well as in the accusative case with a preposition, are called *indirect objects*, for example: Пре́дани же бꙋ́дете и҆ роди́тели* и҆ бра́тїею* и҆ ро́домъ* и҆ дрꙋ́ги* (Luke

21:16—“And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends”).

Concerning objects expressed by an infinitive, see §143, 2.

§134. Objects of Nouns and Adjectives.

Nouns can have objects, for the most part in those cases where they are formed from verbs or are related to them in meaning. Most often, objects of nouns are in the genitive case (genitive of object), for example: **жа́лость до́мꙋ* твоегѡ̀ снѣдѐ мѧ̀**, (John 2:17—“The zeal of thine house hath eaten me up”—i.e. concern for Thy house); **и҆ проповѣ́даѧ є҆ѵⷢ҇лїе цр҇твїѧ*** (Matth. 4:23—“and preaching the gospel of the kingdom”[= *concerning* the kingdom]); **И҆ за ᲂу҆множе́нїе беззако́нїѧ*, и҆зсѧ́кнетъ любы̀ мно́гихъ** (Matth. 24:12—“And because iniquity shall abound, the love of many shall wax cold”); **И҆́стинный по́стъ є҆́сть, ѕлы́хъ* ѿчꙋжде́нїе, воздержа́нїе ѧ҆зы́ка*, ꙗ҆́рости* ѿложе́нїе, похоте́й* ѿлꙋче́нїе** (1st week of Great Lent, Monday at Vespers [Aposticha]— “A true fast is the rejection of evils, control of the tongue, forbearance from anger, abstaining from lusts”).

In some cases the genitive case is replaced by the dative: **Ѹ҆слы́шати и҆́мате бра́ни и҆ слы̑шанїѧ бра́немъ*** (Matth. 24:6—“And ye shall hear of wars and rumours of wars”); **твορца̀ нб҃ꙋ* и҆ землѝ*, ви̑димымъ же всѣ̑мъ* и҆ неви̑димымъ*** (Creed—“Maker of heaven and earth, and of all things visible and invisible”); **и҆ всѧ́комꙋ бла́гꙋ* промы́сленникъ и҆ пода́тель** (Morning Prayer 3— “and [Thou art] the Provider and Giver of everything good”).

There can be an object of predicate adjectives as well as of appositives (in subordinate clauses), and sometimes also of substantivized adjectives, for example: **на́гъ є҆́смь черто́га*** (Great Canon, Ode[Canticle] 4—“I am deprived of the Bridal Chamber”); **Красе́нъ добро́тою* па́че сынѡ́въ человѣ́ческихъ** (Ps. 44:3—“Splendid in beauty beyond the sons of men”); **и҆ свѣти́ло є҆гѡ̀ подо́бно** ка́мени* драго́мꙋ (Rev. 21:11—“and the light thereof was like to a precious stone”); Сотвори́те ᲂу҆̀бо плоды̀ досто́йны покаѧ́нїѧ* (Luke 3:8—“Bring forth therefore fruits worthy of repentance”); и҆спо́лнь благода́ти* и҆ и҆́стины* (John 1:14—“full of grace and truth”); ѽ несмы́сленнаѧ и҆ кѡ́снаѧ се́рдцемъ* (Luke 24:25—“O [ye] foolish and slow of heart”); ѽ и҆сполне́ние всѧ́кїѧ льстѝ* и҆ всѧ́кїѧ ѕло́бы (Acts 13:10—“O [thou] full of all guile and all wickedness”).

Peculiarities in the Use of the Cases to Express an Object.

§135. *The Accusative.* Pronouns, adjectives and participles with a *collective* sense are used in the accusative, and also in the other oblique cases, as in the nominative (§120) in the neuter plural, for example: є҆гда̀ ᲂу҆зри́те сїѧ̀* быва́юща* (Luke 21:31—“when ye see these things come to pass”); и҆ всѝ лю́дїе ра́довахꙋсѧ ѡ҆ всѣ́хъ* сла́вныхъ* быва́ющихъ* ѿ негѡ̀ (Luke 13:17—“and all the people rejoiced for all the glorious things that were done by him”). With an *abstract sense,* they are put in the neuter singular: Ма́рѳѣ показꙋ́ѧ самовла́стное* (Lazarus Saturday, 3rd Song—“showing Martha Thy power”). Ст҃ы́ѧ бо тр҃цы є҆диносꙋ́щное* правосла́внѡ наꙋчи́вше (7th Sunday after Pascha at Vespers, Doxasticon at the Aposticha—“Having taught in Orthodox manner the unity of the Holy Trinity”). Го́ре глаго́лющымъ лꙋка́вое* до́брое*, и҆ до́брое* лꙋка́вое*, полага́ющымъ тьмꙋ̀ свѣ́тъ, и҆ свѣ́тъ тьмꙋ̀, полага́ющымъ го́рькое* сла́дкое*, и҆ сла́дкое* го́рькое* (Isaiah 5:20—“Woe to them that call evil good, and good evil; who make darkness light, and light darkness; who make bitter sweet, and sweet bitter”).

Nouns (or other declinable parts of speech used as nouns), signifying animate beings, have in the singular an accusative case that coincides with the genitive, but in the plural their accusative case is usually the same as the nominative, though it can also coincide with the genitive (§22, §35, 1), §40, 4), for example: раздѣли́тсѧ ѻ҆те́цъ на сы́на*, и҆ сы́нъ на ѻ҆тца̀* (Luke 12:53—"The father shall be divided against the son, and the son against the father"; взыска́ти и҆ спастѝ поги́бшаго* (Luke 19:10—"to seek and to save that which was lost"); нача́тъ и҆згони́ти продаю́щыѧ* въ не́й и҆ кꙋпꙋющыѧ* (Luke 19:45—"began to cast out them that sold therein, and them that bought").

The verbs подража́ти [to imitate], гони́ти [to pursue], слы́шати [to hear], внꙋши́ти [to inspire, suggest—from вън_ꙋшити], воспомина́ти [to recall], also помина́ти [mention, commemorate], помышлѧ́ти [to think of] usually call for the accusative case, for example: прⷪ҇ро́ка* і҆ѡ́нꙋ* подража́ѧ вопїю̀ (Eirmos: Tone 1, Monday at Compline, Ode 6—"Imitating the Prophet Jonah I cry out"); но ты̀ подража́ла є҆сѝ тогѡ̀ стра̑стнаѧ и҆ любостра̑стнаѧ стремлє́нїѧ* (Great Canon, Ode 7—"But thou hast imitated his [Absalom's] passionate and pleasure-loving cravings"); but also the dative case: подража́йте вѣ́рѣ* и҆́хъ (Heb. 13:7—"follow their faith"); сегѡ̀ произволє́нїю* подража́й (Great Canon, Ode 3—"imitate his [Abraham's] resolution"); гонѝ же пра́вдꙋ*, бл҃гочє́стїє*, вѣ́рꙋ*... (I Tim. 6:11—"follow after righteousness, godliness, faith..."); і҆ѡа́ннъ слы́шавъ во ᲂу҆зи́лищи дѣла̀* хрⷭ҇то́ва (Matth. 11:2—"Now when John had heard in prison the works of Christ"); молє́нїє* моѐ внꙋшѝ (Ps. 38:13—"give ear to my supplication"); Помина́йте женꙋ* лѡ́товꙋ (Luke 17:32—"Remember Lot's wife"); помина́ѧ слє́зы* твоѧ̑ (II Tim. 1:4— "being mindful of thy tears"); дѣѧ̑нїѧ* твоѧ̑, ꙗ҆̀же содѣ́лала є҆сѝ, помышлѧ́й (Great Canon, Ode 4— "Consider the deeds thou hast done").

§136. A characteristic peculiarity of the Church Slavonic language is the use of the so-called *double accusative case.* The first accusative is the direct object, and the second takes on the role of a predicate complement; it is called a *second predicate accusative* (cf. §124; many verbs, acting as semi- significant copulas in a composite nominal predicate, in the active voice are followed by two accusatives). In Russian, the instrumental case corresponds to such a second accusative.

This second accusative, by its derivation, is nothing other than a predicate adjunct of the verb **бы́ти**, in a construction of the accusative with an infinitive (see §143, 3), for example: **ѡ҆сꙋди́ша є҆го̀* бы́ти пови́нна* сме́рти**, (Mark 14:64—"they condemned him to be guilty of death"); however, with the following verbs, since they are semi-significant, **бы́ти** becomes superfluous and therefore disappears, for example: **Что̀ мѧ̀ глаго́леши [бы́ти] бла́га** (Mark 10:18—"Why callest thou me good?"); but sometimes **бы́ти** is present: **Кого̀ мѧ̀ глаго́лютъ человѣ́цы бы́ти;** (Mark 8:27—"Whom do men say that I am?").

Verbs taking a second accusative, according to their use, can be divided into two groups:

I. Those meaning "*to make, call or consider someone something*": 1) **сотвори́ти** [to make], **прїѧ́ти** [to receive], **положи́ти** [to place], **поста́вити** [to set], **ꙗ҆ви́ти** [to reveal], **ᲂу҆гото́вати** [to prepare], **да́ти** [to give], **дарова́ти** [to bestow], **показа́ти** [to show], **возвы́сити** [to raise up]; 2)**рещѝ** [to say], **нарица́ти** [to name], **и҆сповѣ́дати** [to confess], **глаго́лати** [to speak], **глаша́ти** [to call]; 3) **и҆мѣ́ти** [to have], **вмѣнѧ́ти** [to consider], **помышлѧ́ти** [to think], **непщева́ти** [to estimate], **представлѧ́ти** [to represent] and others.

With these verbs the main object is for the most part a *person* and is usually expressed by a pronoun, but also by a noun (or a substantivized adjective or participle), while the second accusative indicates a *duty, calling, thing* or *quality* and is expressed by a noun or adjective (or participle), as a general rule in the short form, though in the plural this may not be the case, for example:

1) **вы́ же сотвори́сте є҆го̀* пещє́рꙋ* разбо́йникѡмъ** (Luke 19:46—"but ye have made it a den of thieves"); **и҆ сотворѧ́тъ є҆го̀* царѧ̀*** (John 6:15—"and [they would] make him a king"); **и҆**

запꙋстѣ́вшꙋ* сотворѧ́тъ ю҆̀* и҆ на́гꙋ* (Rev. 17:16—“and shall make her desolate and naked”); Ѻ҆́бразъ* прїими́те, бра́тїѧ моѧ̀, ѕлострада́нїѧ и҆ долготерпѣ́нїѧ, проро́ки* (James 5:10—“Take, my brethren, the prophets...for an example of suffering affliction, and of patience”); є҆го́же* положѝ наслѣ́дника* всѣ̑мъ (Heb. 1:2—“whom he hath appointed heir of all things”); кто̀ мѧ̀* поста́ви сꙋдїю̀* и҆ дѣли́телѧ* на́д̾ ва́ми (Luke 12:14—“who made me a judge or a divider over you?”); поста́ви ю҆̀* жи́вꙋ* (Acts 9:41—“presented her alive”); бг҃ъ ны̀* посла́нники* ꙗ҆вѝ (I Cor. 4:9— “God hath set forth us the apostles last”); ѹ҆гото́вати гд҃еви лю́ди* соверше́ны* (Luke 1:17—“to prepare unto the Lord a perfect people”); всѧ́ческихъ творца̀ на рꙋ́кꙋ твое́ю поне́сши, сего̀* на́мъ твои́ми моли́твами бл҃гопремѣ́нна* дака́й (Jan. 30, Matins, Ode 5—“having borne in thine arms the Creator of all, render Him propitious to us by thy prayers”); и҆̀хже* да́рꙋй ст҃ы̑мъ твои̑мъ цр҃квамъ, въ ми́рѣ, цѣ́лыхъ*, че́стныхъ*, здра́выхъ*... (Liturgy: commemoration of the hierarchy after the Consecration—“whom [do Thou] grant unto Thy holy Churches in peace: safe, honourable, healthy...”); стра́нна* мꙋ́ки всѧ́кїѧ покажѝ мѧ* (Morning Prayers, Prayer 7: [Midnight Song to the Most Holy Theotokos]—“Present me untouched by [*lit.* ‘estranged from’, ‘alien to’] all torments”); сего̀* бг҃ъ нача́льника* и҆ сп҃са* возвы́си десни́цею свое́ю (Acts 5:31—“Him hath God exalted with his right hand to be a Prince and a Saviour”);

2) А҆́ще ѻ҆́ныхъ* речѐ богѡ́въ*(John 10:35—“If he called them gods”); и҆ нарица́хꙋ є҆̀* и҆́менемъ ѻ҆тца̀ є҆гѡ̀, захарі́ю* (Luke 1:59—“and they called him Zacharias, after the name of his father”); А҆́ще кто̀ є҆го̀* и҆сповѣ́сть хрⷭ҇та̀* (John 9:22—“if any [man] did confess that he was the Christ”); не ктомꙋ̀ ва́съ* глаго́лю рабы̀*... ва́съ же реко́хъ дрꙋ́ги* (John 15:15—“Henceforth I call you not servants... but I have called you friends”); Что̀ мѧ̀* глаго́леши бла́га* (Mark 10:18—“Why callest thou me good?”); Вы̀ глаша́ете мѧ̀* ѹ҆чи́телѧ* и҆ гдⷭ҇а* (John 13:13—“Ye call me Master and Lord”).

3) нижѐ и҆́мамъ дꙋшꙋ* мою̀ че́стнꙋ* себѣ̀ (Acts 20:24—"neither count I my life dear unto myself"); сїѧ̀* вмѣни́хъ хрⷭ҇та̀ ра́ди тщетꙋ* (Philipp. 3:7—"those [things] I counted loss for Christ"); поне́же вѣ́рна* непщева̀ ѡ҆бѣтова́вшаго* (Heb. 11:11—"because [she] judged him faithful who had promised"). The second accusative in some cases may be joined with the conjunctions ꙗ҆́кѡ, ꙗ҆́коже, а҆́ки [like, as]: Та́кѡ на́съ* да непщꙋетъ человѣ́къ, ꙗ҆́кѡ слꙋгъ* хрⷭ҇то́выхъ и҆ строи́телей* та́инъ бж҃їихъ (I Cor. 4:1—"Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God"); Но во все́мъ представлѧ́ющихъ себѐ* ꙗ҆́коже бж҃їѧ слꙋги̑* (II Cor. 6:4—"But in all things approving ourselves as the ministers of God"); и҆ не а҆́ки врага̀* и҆мѣ́йте є҆го̀* (II Thess. 3:15—"Yet count him not as an enemy").

4) With verbs signifying dependent motion or condition: ѿпꙋсти́ти [let go, send away, dismiss], посла́ти [send], препроводи́ти [accompany], возврати́ти [bring back, return], привестѝ [bring], возста́вити [raise up], спаса́ти [save], соблюстѝ [keep], &c., "*someone as such*", —with these there can also be a double accusative: и҆ богатѧ́щыѧсѧ* ѿпꙋстѝ тщы̀* (Luke 1:53—"and the rich he hath sent away empty"); и҆ послѝ ми а҆́гг҃ла* ми́рна, храни́телѧ* и҆ наста́вника* дꙋшѝ и҆ тѣ́лꙋ моемꙋ (Prayers Before Sleep, Prayer 4, of St. Macarius the Great—"And send me an Angel of peace, a guardian and guide of my soul and body"); ѡ҆ є҆́же покры́ти и҆̀хъ* и҆ невреди́мыхъ* соблюстѝ ѿ всѣ́хъ вра́жїихъ навѣ́тѡвъ и҆ ѡ҆бстоѧ́нїй, и҆ безпа́костныхъ* препроводи́ти и҆ возврати́ти (Prayer Service for Travellers—"That He will protect them and preserve [them] unscathed from all adverse incursions and circumstances, and accompany and bring them back unharmed"); мꙋжи* же и҆ жєны̀* свѧ́заны* приведе́тъ во і҆ерꙋсали́мъ (Acts 9:2—"[that he might] bring men and women bound to Jerusalem"); возста́ви же на́съ* во вре́мѧ моли́твы, ᲂу҆твержде́ны* въ за́повѣдехъ твои́хъ, и҆ па́мѧть* сꙋде́бъ твои́хъ въ себѣ̀ тве́рдꙋ*

и҆мꙋщїѧ* (Compline, Another Prayer to our Lord Jesus Christ, by Antiochus the Monk—"And raise us up at the time of prayer, confirmed in Thy precepts, and keeping the memory of Thy judgments firm within us"); ѿ мїрскихъ напа́стей спаса́й ны̀* невреди́мы* (Octoechos, T. 3, Thursday at Matins, Ode 6—"From worldly assaults, save us unharmed"); и҆ на́съ* неѡсꙋжде́ны* сохранѝ во сщ҃еннодѣ́йствїи бж҃е́ственныхъ твои́хъ та́инъ (Liturgy, Prayer of the Proskomedia—"and keep us without condemnation in the sacred service of Thy Divine Mysteries").

If the above verbs occur with negation, then they call for two genitives: не твори́те до́мꙋ* ѻ҃ца̀ моегѡ̀ до́мꙋ* кꙋпленагѡ (John 2:16—"make not my Father's house an house of merchandise").

With the verb проси́ти there can be a second predicate *genitive*, for example: Днѐ всегѡ̀ (быти) соверше́нна*, свѧ́та*, ми́рна* и҆ безгрѣ́шна*, ᲂу҆ гд҃а про́симъ (Liturgy); in this case what is asked for is not "a perfect, holy... day", but rather that the day *be* perfect, holy and so on; cf. the English text—"For this whole day, that it may be perfect, holy, peaceful and sinless, let us entreat the Lord".

With verbs meaning "to elevate someone [to some calling or position]" there are also two accusatives used, with the second preceded by the preposition въ: воздви́же и҆̀мъ даві́да* въ царѧ̀* (Acts 13:22—"he raised up unto them David to be their king"); Пома́захъ тѧ̀* въ царѧ̀* на́д і҆и҃лемъ (IV Kings 9:3—"I have anointed thee king over Israel"); и҆ воспита̀ и҆̀* себѣ̀ въ сы́на* (Acts 7:21 — "and [the Pharaoh's daughter] nourished him for her own son").

II. The *second* group consists of verbs signifying perception and knowledge: 1) *perception:* ви́дѣти, зрѣ́ти [to see], слы́шати [to hear]; 2) *knowledge:* вѣ́дати, свѣ́дѣти [to know, be aware], ѡ҆брѣстѝ [to find], и҆скꙋси́ти [to try, test], разꙋмѣ́ти [understand]; 3) *opinion:* мнѣ́ти [to opine], и҆мѣ́ти [to have], и҆сповѣ́дати [to confess] (the same as in the first group) &c.

With these verbs, the direct object is expressed, as in the verbs of the first group, by a pronoun or a noun, and the second accusative is usually a short participle. This 2nd-accusative construction is of a somewhat different character than with the verbs of the first group, and in some cases it can be regarded as a simplified replacement of a subordinate clause as object, for example: **ви́диши наро́дъ ѹ҆гнета́ющь тѧ̀** (Mark 5:31—"Thou seest the multitude thronging thee"); cf. the Russian version: *Ты видишь, что народъ тѣснитъ Тебя—"Thou seest that the people throng Thee"*; **мнѧ̀ и҆збѣ́гшыѧ ю҆́зники** (Acts 16:27—"supposing the prisoners to have fled"), in the Russian: *думая, что узники убѣжали*—"supposing *that* the prisoners had fled". If the second accusative is related to a composite noun predicate of a subordinate clause, then it is expressed by a noun or an adjective (or a passive participle) in combination with the participles **сы́й, бы́въ** [being, having been], for example:

ѿ мно́гихъ лѣ́тъ сꙋ́ща* тѧ̀* сꙋдїю̀* пра́ведна ꙗ҆зы́ка семꙋ̀ свѣ́дый (Acts 24:10—"Forasmuch as I know thee to have been of many years a righteous judge unto this nation"—Russian: *зная, что ты много лѣтъ былъ праведнымъ судьей:* "Knowing *that* for many years thou hast been a righteous judge"); **ꙗ҆́кѡ вѣ́дѧхꙋ є҆го̀* хрⷭ҇та̀* сꙋ́ща*** (Mark 1:34—"because they knew him to be the Christ"—Russian: *что они знаютъ, что Онъ Христосъ:* "because they knew *that* He was the Christ").

There is, however, no strict demarcation between the verbs of the first and second group, and therefore, just as with the verbs of the 1st group the second accusative can be expressed by a participle, so, on the contrary, the second accusative with verbs of the 2nd group may be expressed by an adjective (without the participles **сы́й, бы́въ**). Examples: **ви́дѣвше є҆го̀* ходѧ́ща* по мо́рю** (Mark 6:49—"Having seen him walking on the sea"); **ви́дѧщымъ нѣмы̑ѧ* глаго́лющѧ*, бѣ̑дныѧ* здра́вы*, хрѡмы́ѧ* ходѧ́щѧ*, и҆ слѣпы̑ѧ* ви́дѧщѧ***

(Matth. 15:31—"when they saw the dumb to speak, the maimed[2] to be whole, the lame to walk, and the blind to see"); **мы̀ слы́шахомъ є҆го̀* глаго́люща*** (Mark 14:58—"We heard him say"); **вѣ́дый є҆го̀* мꙋ́жа* пра́ведна и҆ ст҃а** (Mark 6:20— "knowing that he was a just man and an holy"); **и҆ прише́дъ ѡ҆брѧ́щетъ (домъ) пра́зденъ*, поме́тенъ*, и҆ ᲂу҆кра́шенъ*** (Matth. 12:44—"and when he is come, he findeth [the house] empty, swept, and garnished"); **є҆го́же* и҆скꙋси́хомъ во мно́гихъ мно́гащи кстанли́ка* сꙋ́ща*** (II Cor. 8:22 —"whom we have oftentimes proved diligent in many thngs"); **разꙋмѣ́йте посла́нника* и҆ ст҃и́теля* и҆сповѣ́данїѧ на́шегѡ і҆и҃са* хрⷭ҇та̀*: вѣ́рна* сꙋ́ща* сотво́ршемꙋ є҆го̀** (Heb. 3:1-2—"consider the Apostle and High Priest of our confession, Jesus Christ: Who is faithful to him that made him"); **и҆мѣ́й мѧ̀* ѿрече́на*** (Luke 14:18—"have me excused"); **всѧ́къ дꙋ́хъ, и҆̀же и҆сповѣ́дꙋетъ і҆и҃са* хрⷭ҇та̀* во пло́ти прише́дша*, ѿ бг҃а є҆́сть** (I John 4:2—"Every spirit that confesseth that Jesus Christ is come in the flesh, is of God").

§137. The *genitive case.* Among the special uses of the genitive there should be listed the *distributive* or *partitive* genitive. The distributive genitive may occur in a verbal or nominal combination.

The distributive genitive is used in those cases where the action affects an entity not in its entirety, but only in part. This genitive is usually employed after the verbs **напита́ти** [to feed], **насы́тити** [to satiate], **напоѧ́ти** [to give drink], **вкꙋси́ти** [to taste], **причасти́тисѧ** [to communicate, take part], **напо́лнити** [to fill], and others without a preposition (which does not always correspond to usage in Russian), or else with the preposition **ѿ**, for example: **насы́ти мѧ̀ го́рести, напои́ мѧ же́лчи** (Lam. 3:15—"He hath filled me with bitterness, he hath given me gall to drink"); compare the Russian text: *Онъ пресытилъ меня горечью, напоилъ меня*

---

[2] The Slavonic **бѣдный** here means "lacking some limb".—*Tr.*

полынью—"He has filled me with bitterness, he has given me wormwood to drink" [instrumental instead of genitive]; **и҆ хлѣ́ба небе́снагѡ насы́ти ѧ҆̀** (Ps. 104:40—"and he filled them with the bread of heaven"); **напо́лни ро́гъ тво́й є҆ле́а** (I Kings 16:1—"fill thy horn with oil"); **Пїа́й ѿ воды̀ сеѧ̀, вжа́ждетсѧ па́ки** (John 4:13—"Whosoever drinketh of this water, shall thirst again"); **жела́ше насы́титисѧ ѿ крꙋпи́цъ** (Luke 16:21—"he desired to be fed with the crumbs"). Thus also after certain other verbs: **Кото́рагѡ же ва́съ ѻ҆ц҃а̀ воспро́ситъ сн҃ъ хлѣ́ба*** (Luke 11:11—"And which of you, if he [as son] ask his father bread"); **оу҆слы́шимъ ст҃а́гѡ є҆ѵⷢ҇лїа*** (Sluzhebnik—"Let us hear the Holy Gospel [reading]").

The *distributive genitive with nouns* signifies the totality of objects or persons (or other living beings) from which a part is taken; it is used with the preposition **ѿ** or the pronoun **кі́йждо**, or without them, for example: **є҆ди́нъ ѿ ва́съ* преда́стъ мѧ̀...нача́ша глаго́лати є҆мꙋ̀ є҆ди́нъ кі́йждо, и҆́хъ*** (Matth. 26:21-22—"one of you shall betray me... they began to say to him, every one of them..."); **и҆ сѐ є҆ди́нъ ѿ сꙋ́щихъ* со і҆и҃сомъ** (Matth. 26:51—"And behold, one of them that were with Jesus"); **сѐ нѣ́цыи ѿ кꙋстоді́и*** (Matth. 28:11—"behold, some of the watch"); **посла̀ два̀ оу҆чени̑къ* свои́хъ** (Luke 19:29—"he sent two of his disciples"); **И҆ бы́сть во є҆ди́нъ ѿ дне́й* ѻ҆нѣ́хъ** (Luke 20:1— "And it came to pass, that on one of those days"); **А҆́зъ бо є҆́смь мні́й а҆п҃лѡвъ*** (I Cor. 15:9—"For I am the least of the Apostles"); **кото́рый оу҆̀бо є҆ю̀*** (Luke 7:42—"which of them"); **кото́рагѡ ѿ ва́съ* ѻ҆се́лъ и҆лѝ во́лъ** (Luke 14:5—"Which of you shall have an ass or an ox"). In some cases there is not even a word indicating a part taken from the whole of the entities; but such may be inferred at times from the person-ending of the verb, for example: **Рѣ́ша же ѿ оу҆чени́къ* є҆гѡ̀ къ себѣ̀** (John 16:17 —"Then said [some] of his disciples among themselves"); **и҆ оу҆мертвѧ́тъ ѿ ва́съ*** (Luke 21:16—"and [some] of you shall they cause to be put to death"); **Вне́млите же ѿ человѣ̑къ*** (Matth. 10:17— "But beware of men"—i.e. of *certain* men). Such constructions are also to be encountered without ѿ: ѝ не бꙋ́детъ та́мѡ льва̀, нижѐ ѕвѣре́й* лю́тыхъ взы́детъ на́нь (Isaiah 35:9, as printed in the Prophecy at the Blessing of Waters—"No lion shall be there, nor [any] ravenous beast shall go up thereon"— compare with the Greek text: οὐδὲ τῶν θηρίων τῶν πονηρῶν), i.e. *any of the ravenous beasts;* but the usual edition of the [Slavonic] Bible gives the reading ни ѿ звѣре́й ѕлы́хъ, "neither of the evil beasts". Насы́тишасѧ сынѡ́въ* ѝ ѡ҆ста́виша ѡ҆ста́нки младе́нцемъ свои̂мъ (Ps. 16:14 —"[Certain of] The sons have been filled, and left the remnants to their babes"—compare with the Greek: Ἐχορτάσθησαν υἱῶν: i.e."*some or many of the sons*").

In some cases the sense of a part is expressed by the prepositional case with the preposition въ: боли́тъ ли кто̀ въ ва́съ (James 5:14—"Is any sick among you?").

With the verbs смотрѣ́ти [to regard, consider], слꙋ́шати [to listen], the object is often put in the genitive case: смотри́те крі̂нъ се́льныхъ (Matth. 6:28—"Consider the lilies of the field"); Смотри́те вра̂нъ (Luke 12:24—"Consider the ravens"); послꙋ́шайте слове́съ мои́хъ (Numbers 12:6 —"Hear now my words"); послꙋ́шай ѡ҆правда́ній ѝ сꙋдѡ́въ (Deut. 4:1—"Hearken unto the statutes and unto the judgments").

With verbs signifying *removal, deprivation:* бѣ́гати [to flee], лиша́тисѧ [to be deprived of], рѣши́ти [to free], свободи́ти [to liberate], ѿпꙋсти́ти [to let go], боѧ́тисѧ [to fear], трепета́ти [to tremble], ᲂу҆жаса́тисѧ [to be amazed], пла́кати [to weep], рыда́ти [to sob] and the like, the object is put in the genitive case *(the genitive of detachment)* without a preposition or with the preposition ѿ. The combination without a preposition does not always correspond to the use of such combinations in Russian, for example: бѣ́гай дꙋшѐ моѧ грѣха̀*: бѣ́гай содо́мы* ѝ гомо́рры*, бѣ́гай пла́мене* всѧ́кагѡ безслове́снагѡ жела́нїѧ (Great Canon, Ode 3—"Flee, O my soul, from sin: flee from Sodom and Gomorrah; flee from the flame of every irrational desire"); трепе́щꙋ стра́шнагѡ днѐ* сꙋднагѡ (Sunday of the Publican and Pharisee, Matins—"I tremble before the dread day of judgment"); ѿчꙋжде́ни жи́тїѧ̀* і҆и҃лева (Eph. 2:12—"being estranged from the life of Israel"); пла́кахꙋ всѝ, и҆ рыда́хꙋ є҆ѧ̀* (Luke 8:52—"all wept, and bewailed her"); не пла́чите сѧ ѡ҆ мнѣ̀, ѻ҆ба́че себѐ* пла́чите и҆ ча́дъ* ва́шихъ (Luke 23:28—"weep not for me, but weep for yourselves, and for your children").

§138. The *dative case.* The verbs сꙋди́ти [to judge], бранити [to reproach], рꙋга́тисѧ [to make sport of], поноси́ти [to revile], наси́ловати [to force], смѣѧ́тисѧ [to laugh], терпѣ́ти [to bear patiently], ѡ҆долѣти [to overcome], ᲂу҆вѣ́ровати [to believe], стꙋжа́ти [to annoy, trouble], хотѣ́ти [want, be about to](the last in some circumstances), and certain others usually have their object in the dative case (though in Russian they may take various other cases); for example: сꙋдѝ и҆̀мъ*, бж҃е (Ps. 5:11—"Judge them, O God"); хо́щетъ сꙋди́ти вселе́ннѣй* (Acts 17:31—"he will judge the world"); не брани́те и҆̀мъ* (Mark 10:14—"forbid them not"); рꙋга́хꙋсѧ є҆мꙋ̀* (Matth. 9:24—"they laughed him to scorn"); разбѡ́йника распѧ̂таѧ съ ни́мъ поноша́ста є҆мꙋ̀ (Matth. 27:44—"The [two] thieves also, that were crucified with him, mocked him"); да не когда̀ посмѣю́тсѧ на́мъ* (Gen. 38:23 —"lest we be shamed"); доко́лѣ терплю̀ ва́мъ* (Matth. 17:17—"how long shall I suffer you?"); и҆ врата̀ а҆́дѡва не ѡ҆долѣ́ютъ є҆̈й* (Matth. 16:18—"and the gates of hell shall not prevail against it"); и҆ ѡ҆долѣ́въ и҆̀мъ* (Acts 19:16—"and prevailed against them"); да ᲂу҆вѣ́рꙋютъ тѝ* (Ex. 4:5, 8, 9— "that they might believe thee"); а҆̈зъ ви́дѣхъ тꙋгꙋ, є҆̈юже є҆гѵ́птѧне стꙋжа́ютъ и҆̀мъ* (Ex. 3:9—"I have seen the oppression, wherewith the Egyptians oppress them"); а҆̈ще хо́щетъ є҆мꙋ̀* (Matth. 27:43 —"if he will have him"); расточѝ ꙗ҆зы́ки хотѧ́щыѧ бра́нємъ* (Ps. 67:31—"Scatter thou the nations that delight in wars").

To express the idea "*in the possession of someone*" the dative case is generally used: а҆̈хаа́вꙋ* бѣ́ша се́дмьдесѧтъ сн҃ы въ самарі́и (IV

Kings 10:1—"Ahab had seventy sons in Samaria"); **человѣ́кꙋ* нѣ́коемꙋ бога́тꙋ ᲂу҆гобзи́сѧ ни́ва** (Luke 12:16—"The ground of a certain rich man brought forth plentifully"); **вострепета̀ дави́дꙋ* се́рдце є҆гѡ̀** (I Kings [Samuel] 24:6—"David's heart smote him"); **Вскꙋ́ю ба́ше и҆мѣ́нїе безꙋ́мномꙋ*** (Prov. 17:16—"Wherefore did the fool have property?").

With verbs signifying *speaking*, the object is in the dative, usually without a preposition, but there can also be the preposition **къ**: **Речѐ же къ вїнаре́ви** (Luke 13:7—"Then he said to the dresser of the vineyard"); **Глаго́лаше же и҆ ко зва́вшемꙋ є҆го̀** (Luke 14:12—"Then said he also to him that bade him"); so also Luke 14:23, 25; 15:3, 22.

In the books of the Holy Scriptures, idiomatic expressions are not infrequently to be met with that consist of two datives with the pronoun **что̀** (**ничто́же**), with a meaning along the lines of "*What business hast thou with me?*" For example: **что̀ мнѣ̀ и҆ тебѣ̀; и҆дѝ къ проро́кѡмъ ѻ҆ц҃а̀ твоегѡ̀** (IV Kings 3:13—"What have I to do with thee? get thee to the prophets of thy father"); **ничто́же тебѣ̀ и҆ пра́ведникꙋ томꙋ** (Matth. 27:19—"Have thou nothing to do with that just man").

§139. The *instrumental case.* An object in the instrumental, in its main meanings, that of the means used and that of jointness (the sociative instrumental), for the most part does not differ from its corresponding use in Russian: **Ї҆и҃съ пома́за ѻ҆́чи бре́нїемъ* слѣпо́мꙋ** (John 9::6—"Jesus anointed the eyes of the blind man with the clay"); **прїидо́ша свѧще́нницы и҆ кни́жницы со ста́рцы*** (Luke 20:1—"the chief priests and the scribes came [upon him] with the elders").

When *buying*, *selling* and *paying* are signified, the price is given in the instrumental case: **и҆́же бѣ̀ до́лженъ є҆мꙋ̀ сто́мъ* пѣ̑нѧзь** (Matth. 18:28—"which owed him an hundred pence").

§140. The *prepositional case.* The prepositional is used much as in Russian. As peculiar to its use in Slavonic, the following cases can be listed:

The price named for a sale can be in the prepositional case: Чесо̀ ра́ди мѵ́ро сїѐ не про́дано бы́сть на тре́хъ стѣ́хъ* пѣ̑нѧзь (John 12:5—"Why was not this ointment sold for three hundred pence?").

With the preposition ѡ҆ it can have a meaning close to that of the instrumental of means: Ѡ҆ не́мъ* бо живе́мъ, и҆ дви́жемсѧ и҆ є҆смы̀ (Acts 17:28—"For in him we live, and move, and have our being"); не ѡ҆ хлѣ́бѣ є҆ди́номъ жи́въ бꙋдетъ человѣ́къ (Matth. 4:4—"Not by bread alone shall man live").

Some meanings are conveyed in Church Slavonic by the prepositional, even though other cases are used in Russian: потерпѝ на мнѣ̀*, и҆ всѧ̑ тѝ возда́мъ (Matth. 18:26—"Be patient with me, and I will return all to thee"); дадѐ и҆̂мъ вла́сть на дꙋ́сѣхъ* нечи́стыхъ (Matth. 10:1—"He gave them power against unclean spirits").

Adjuncts [Circumstance]: Adverbial Modifiers.

§141. *Adverbial modifiers* are a secondary part of the sentence, signifying the circumstance under which an action or condition occurs, for example: И҆ нача́ша вкꙋ́пѣ* ѿрица́тисѧ всѝ (Luke 14:18—"And they began all at once to make excuse"); А҆́зъ же гла́домъ* ги́блю (Luke 15:17—"and I perish with hunger").

The usual form by which circumstances are expressed is the adverb. Circumstances can also be expressed by the oblique cases of nouns and by the infinitives of verbs. Adjectives and participles signifying circumstance occupy a special place.

Adverbial modifiers usually refer to the predicate: доко́лѣ* терплю̀ вы̀ (Mark 9:19—"how long shall I suffer you?"); бѣ̀ бо ве́лїй ѕѣлѡ̀* (Mark 16:4—"for it was very great"); but they can also refer to other parts of the sentence, albeit very rarely: и҆ ѕѣлѡ̀* заꙋ́тра во є҆ди́нꙋ ѿ сꙋббѡ́тъ (Mark 16:2—"And very early in the morning, the first day of the week").

According to their meaning, adverbial modifiers can be divided into the following categories: 1) circumstances of time, 2) of place, 3) of purpose, 4) of cause, 5) manner of action, 6) of measure.

The methods of expressing circumstances, both by adverbs and by the oblique cases of nouns, are in many respects close to the methods of expressing circumstances in Russian. Out of all the classes of expression above, there is a significant difference in usage only in those of time, place, and of circumstance as expressed by the infinitives of verbs.

§142. 1) *Circumstances of Time.* Adverbial modifiers of time answer the questions: *When? How long? At what time?*

Circumstances of time can be expressed by adverbs: **Бди́те ѹ҆̂бо: не вѣ́сте бо, когда̀ гдⷭ҇ь до́мꙋ пріи́детъ, ве́черъ*, и҆лѝ полꙋнощи*, и҆лѝ въ пѣтлоглаше́ніе, и҆лѝ ѹ҆́трѡ*** (Mark 13:35—"Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning").

Circumstances of time can be expressed by all the oblique cases of nouns:

a) genitive: **и҆ пройдꙋ зе́млю є҆гѵ́петскꙋю сеѧ̀ но́щи*** (Ex. 12:12—"For I will pass through the land of Egypt this night");

b) dative: **а҆рхїере́й сы́й лѣ́тꙋ* томꙋ** (John 11:49—"being the high priest that year");

c) accusative: with the preposition **въ** to signify a *definite* time, and without a preposition to signify a *measure* of time: **И҆ въ тре́тїй* де́нь* бра́къ бы́сть въ Ка́нѣ Галїле́йстѣй** (John 2:1—"And the third day there was a marriage in Cana of Galilee"); **Ꙗ҆́коже бо бѣ̀ і҆ѡ́на во чре́вѣ ки́товѣ трѝ* днѝ* и҆ трѝ* нѡ́щи*** (Matth. 12:40—"For as Jonas was three days and three nights in the whale's belly"); **и҆ ми́лость твоѧ̀ пожене́тъ мѧ̀ всѧ̑* дни̑* живота̀ моегѡ̀** (Ps. 22:6—"And thy mercy will follow me all the days of my life").

d) instrumental, signifying a *specific* time: **и҆ востае́тъ но́щїю* и҆ дні́ю*** (Mark 4:27—"[as if a man should] rise night and day"); signifying a *measure* of time: **четы́редесѧть* и҆ шестїю̀* лѣ́тъ* создана̀ бы́сть це́рковь сїѧ̀, и҆ ты́ ли тремѝ* де́ньми* воздви́гнеши** ю̀; (John 2:20—“Forty and six years was this temple in building, and wilt thou rear it up in three days?”);

e) prepositional with the preposition въ and по: Бж҃е мо́й, воззовꙋ во дни̑* и҆ не ᲂу҆слы́шиши, и҆ въ нощѝ*, и҆ не въ безꙋміе мнѣ̀ (Ps. 21:3—“O my God, I shall cry by day, and thou wilt not hear: and by night, and it shall not be reputed as folly in me”); По дне́хъ* шестíхъ* поѧ́тъ і҆и҃съ петра̀, и҆ і҆а́кѡва, и҆ і҆ѡа́нна (Matth. 17:1—“After six days Jesus took Peter, and James, and John”); по двою̀* днію̀* па́сха бꙋдетъ (Matth. 26:2—“after two days shall be the Pasch”).

Circumstances of time can also be expressed by combinations of words: Ѿ дне́й* до дне́й* и҆схожда́хꙋ дщє́ри і҆сра̑илевы пла́кати ѡ҆ дще́ри і҆еффѳа́ѧ галааді́тина (Judges 11:40—“From year to year the daughters of Israel went forth to lament the daughter of Jephtha the Galaadite[=Gileadite]”).

2) *Circumstances of Place.* Adverbial modifiers of place answer the questions: *Where? Whither? Whence?*

Circumstances of place can be expressed by adverbs: Тꙋ̀* ᲂу҆̂бо пѧткà ра́ди і҆ꙋде́йска, ꙗ҆́кѡ бли́зъ* бѧ́ше гро́бъ, положи́ша і҆и҃са (John 19:42—“There, therefore, because of the parasceve [=preparation day] of the Jews, they laid Jesus, because the sepulchre was nigh at hand”).

Circumstances of place can be expressed by the oblique cases of nouns:

a) Answering the question *Where?* — the prepositional case with the prepositions въ, при, на: Є҆́сть во і҆ерꙋсали́мѣхъ* ѻ҆́вчаѧ кꙋпѣ́ль (John 5:2—“There is at Jerusalem by the sheep [market] a pool”); сѣда́ше при мо́ри* (Matth. 13:1—“sat by the sea”); и҆ ве́сь наро́дъ на бре́зѣ* стоѧ́ше (Matth. 13:2—“and the whole multitude stood on the shore”); — the dative case with the preposition по: Бы́сть же и҆дꙋ́щымъ и҆̀мъ по пꙋтѝ* (Luke 9:57—“And it came to pass, that, as they went in the way”).

b) Answering the question *Whither?* — the accusative case with the preposition въ: і҆и҃съ ѿи́де во страны̀* тѵ́рскїѧ и҆ сїдѡ́нскїѧ (Matth. 15:21—"Jesus went into the coasts of Tyre and Sidon"); the genitive case with the preposition до, although, if the verb has the prefix до-, then the genitive case is normally used without the preposition: Пре́йдемъ до виѳлее́ма (Luke 2:15—"Let us now go even unto Bethlehem"); виѳлее́ма же доше́дше (Canon of Christmas, Ode 7—"Having reached Bethlehem").

c) Answering the question *Whence?* — the genitive case with the preposition ѿ: Бѣ̀ же фїлі́ппъ ѿ виѳсаі́ды*, ѿ гра́да* а҆ндре́ова и҆ петро́ва (John 1:44—"Now Philip was of Bethsaida, the city of Andrew and Peter").

3) *Circumstances of Purpose:* these answer the questions, *To what goal? With what aim?* They are usually expressed by the infinitive mood of verbs (see §143, 8), or by the oblique cases of nouns with a preposition, for example: и҆ ведо́ша є҆го̀ на пропѧ́тїе* (Matth. 27:31—"and they led him [away] to crucify him").

4) *Circumstances of Cause:* they answer the questions *Why? Because of what?* They can be expressed by an adverb, the oblique cases of nouns or by the infinitive of a verb (see §143, 10), for example: почто̀* мѧ забы́лъ є҆сѝ; и҆ вскꙋ́ю* сѣ́тꙋѧ хождꙋ̀; (Ps. 41:10—"Why hast thou forgotten me? and why go I mourning?"); О҆́чи мои̑ и҆знемого́стѣ ѿ нищеты̀* (Ps. 87:10—"My eyes languished through poverty).

5) *Circumstances of Manner:* they answer the questions, *How? In what way?* They can be expressed by qualitative adverbs and adverbs of manner: ѕлы́хъ ѕлѣ̀* погꙋби́тъ (Matth. 21:41— "He will miserably destroy those wicked men"); и҆ расте́шитъ є҆го̀ полма̀* (Matth. 24:51—"And shall cut him asunder"); by an oblique case with a preposition: И҆ и҆зше́дше ско́рѡ ѿ гро́ба со стра́хомъ* и҆ ра́достїю* ве́лїею, теко́стѣ возвѣсти́ти ᲂу҆ченикѡ́мъ є҆гѡ̀ (Matth. 28:8—"And they departed quickly from the sepulchre with fear and great joy; and

did run to bring his disciples word"); речѐ въ себѣ̀*, глаго́лѧ... (Luke 7:39—"he spake within himself, saying..."); by comparative turns of speech with the conjunctions ꙗ҆́кѡ, а҆́ки: бѣ̀ же зра́къ є҆гѡ̀ ꙗ҆́кѡ мо́лнїѧ*, и҆ ѡ҆дѣѧ́нїе є҆гѡ̀ бѣло̀ ꙗ҆́кѡ снѣ́гъ* (Matth. 28:3—"His countenance was like lightning, and his raiment white as snow").

6) *Circumstances of Measure:* these answer the questions, *How much? In what measure?* They can be expressed by adverbs or numeral combinations, or by a definite pronoun with a noun, for example: а҆ми́нь, а҆ми́нь глаго́лю тебѣ̀, не возгласи́тъ а҆ле́ктѡръ, до́ндеже ѿве́ржешисѧ менѐ три́щи* (John 13:38—"Verily, verily I say unto thee, the cock shall not crow, till thou hast denied me thrice"); ѿ дне́й до дне́й и҆схожда́хꙋ дщє́ри і҆сра́илевы пла́кати ѡ҆ дще́ри і҆еф͠ѳа́ѧ галаади́тина четы́ре* днѝ* въ лѣ́тѣ (Judges 11:40—"The daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year"); ве́сь* де́нь* сѣ́тꙋѧ хожда́хъ (Ps. 37:7—"I walked sorrowfully all the day long").

§143. The Use of the Infinitive.

1) The infinitive is for the most part combined with the conjugated forms of verbs (and also with participles), and has the role of an object or a modifier. In combinations of infinitives with conjugation forms of verbs, the following peculiarities are to be noted: if the subject of the action indicated by the infinitive coincides with the subject of the conjugated verb, then such an infinitive is known as *simple*, for example: хотѧ́ше минꙋ́ти и҆̀хъ (Mark 6:48—"he would have passed by them", *lit.* "he was about to pass them by"); here the subject of the action shown by минꙋ́ти is the same as the subject of the action shown by хотѧ́ше, i.e. *He (Jesus).* If the subject of the infinitive and the subject of the conjugated verb are different, then such an infinitive is equivalent to a subordinate clause, for example: и҆ повелѣ̀ наро́дѡмъ возлещѝ на землѝ (Matth. 15:35—"and he commanded the multitude to sit down on the

ground"—cf. Russ. *(Господь) повелѣлъ, чтобы народъ возлегъ:* "[the Lord] commanded that the people should recline"). In such a construction with the infinitive, the subject of the infinitive is the object of the governing verb, and in that case the subject of the infinitive is either in the accusative case: **и҆ молѧ́ше є҆го̀* ѿврати́ти* ѕло́бꙋ а҆ма́новꙋ** (Esther 8:3 — "and besought him to turn away the malice of Aman [Haman]"), or else in the dative: **[бг҃ъ] повелѣва́етъ человѣ́кѡмъ* всѣ̂мъ всю́дꙋ ка́ѧтисѧ*** (Acts 17:30—"[God] commandeth all men everywhere to repent"). Such a construction is called, in the first case, *accusative with infinitive,* in the second — *dative with infinitive.* The examples brought forth coincide with the usage of Russian, although in Church Slavonic the use of both the accusative with an infinitive, and of the dative with an infinitive, is much broader than in Russian.

2) *The Infinitive as Object.* The simple infinitive is generally used with "semi-significant" verbs (such as **нача́ти, мощѝ, хотѣ́ти, и҆ска́ти, смѣ́ѧтисѧ, бо́ѧтисѧ** and the like) as auxiliaries, forming together with them composite predicate verb forms (§126).

In conjunction with some verbs, if they have an independant meaning (as opposed to being auxiliaries), the simple infinitive can be viewed as an object (in such cases the infinitive could be replaced by a noun), for example: **ѕвѣздо́ю ᲂу҆ча́хꙋсѧ* тебѐ кла́нѧтисѧ* со́лнцꙋ пра́вды** (Troparion of the Nativity of Christ —"they learned to worship Thee, the Sun of righteousness"—i.e. "they learned Thy worship"); **совѣща́ша* ᲂу҆би́ти* и҆̀хъ** (Acts 5:33—"[they] took counsel to slay them"); **да сподо́битесѧ* ᲂу҆бѣжа́ти* всѣ́хъ си́хъ хотѧ́щихъ бы́ти** (Luke 21:36—"that ye may be accounted worthy to escape all these things that shall come to pass"); **Забы́ша* хлѣ́бы взѧ́ти*** (Matth. 16:5 —"They had forgotten to take bread"); **что̀ ꙗ҆́кѡ согласи́стасѧ* и҆скꙋси́ти* дх҃а гд҃нѧ;** (Acts 5:9— "How is it ye have agreed together to tempt the Spirit of the Lord?").

3) *The Accusative with the Infinitive* is, in Russian, normally used after the verbs упросить, заставить and the like ("прошу васъ остаться дома"—"I request you to remain at home"), whereas, in Church Slavonic, such a construction can follow many other verbs in the active voice: **ѡ҆ста́вити** [to leave], **твори́ти** [to make], **хотѣ́ти** [want, be about to], **нарица́ти** [to name], **глаго́лати** [to say] and others, for example: **И҆ не ѡ҆ста́ви по себѣ̀ ни є҆ди́наго* и҆тѝ*** (Mark 5:37—"And he suffered no man to follow him"); **И҆ глꙋхі́ѧ* твори́тъ слы́шати*, и҆ нѣмы̑ѧ* глаго́лати*** (Mark 7:37—"he maketh both the deaf to hear, and the dumb to speak"); **и҆ сотворѝ є҆го̀* прозрѣ́ти*** (Mark 8:25— "and he made him to see"); **Не хощꙋ же ва́съ*, бра́тїе, не вѣ́дѣти* ѡ҆ ᲂу҆ме́ршихъ** (I Thess. 4:13— "I would not have you to be ignorant, brethren, concerning them that have died").

The infinitive of the verb **бы́ти** usually has with it a predicate part in the accusative case (*second predicate accusative*): **ѡ҆сꙋди́ша є҆го̀* бы́ти* пови́нна* сме́рти** (Mark 14:64—"they condemned him to be guilty of death"); **кого* мѧ̀* глаго́лютъ человѣ́цы бы́ти***; (Mark 8:27—"Whom do men say that I am?").

The second predicate accustive can occur with the infinitives of several other verbs also (signifying "*to make or call someone something*", cf. §136): **и҆ мнѣ̀ бг҃ъ показа̀ ни є҆ди́наго* скве́рна* и҆лѝ нечи́ста* глаго́лати* человѣ́ка** (Acts 10:28—"but God hath shewed me that I should not call any man common or unclean").

The second predicate accusative with the infinitive (not **бы́ти**, but another), may occur also in those cases where a second accusative-participle + infinitive relates to a composite verbal predicate (§126), or the second accusative + infinitive relates to a noun predicate with a semi-significant or fully significant copula (§124), in the construction of a subordinate clause, for example: **Ѻни́ же ча́ѧхꙋ є҆го̀* и҆мꙋ́ща* возгордѣ́тисѧ*, и҆лѝ па́сти* внеза́пꙋ ме́ртва*** (Acts 28:6—"But they supposed that he would begin to swell up, or suddenly fall dead");—(this verse could also be expressed as "**Ѻни́ же ча́ѧхꙋ, ꙗ҆́кѡ ѻ҆́нъ и҆́мать* возгордѣ́тисѧ* и҆лѝ паде́тъ* внеза́пꙋ ме́ртвъ***").

4) An infinitive (equivalent to a subordinate clause) can also have the sense of an accusative with infinitive, when the subject of the infinitive is the same as that of its governing verb, and in such cases the subject of the infinitive is usually not restated, though it may be found in the reflexive -сѧ of the governing verb or the infinitive (in Russian [and English] a subordinate clause is used in place of such a construction), for example: **всѧ́къ, и҆́же оу҆бїе́тъ вы̀, возмни́тсѧ слꙋжбꙋ приноси́ти* бг҃ꙋ** (John 16:2—"whosoever killeth you will think that he doeth God service"), cf. the Russian text: "*всякій, убивающій васъ, будетъ думать, что онъ тѣмъ служитъ Богу*"). Но **благода́тїю гд҇а і҆и҃са хр҇та̀ вѣ́рꙋемъ спасти́сѧ*** (Acts 15:11—"But we believe that through the grace of our Lord Jesus Christ we shall be saved"); **бг҃а и҆сповѣ́дꙋютъ вѣ́дѣти*** (Tit. 1:16—"They profess that they know God" [*or:* "They profess to know God"]); **Въ хра́мѣ стоѧ́ще сла́вы твоеѧ̀ на небесѝ стоѧ́ти* мни́мъ** (Lenten Matins—"Standing in the temple of thy glory, we seem to stand in heaven").

Note. In the following example instead of the infinitive the short active participle is used (a remnant, no doubt, of the ancient possible use of the participle): **Оу҆боѧ́вшесѧ же и҆ пристра́шни бы́вше, мнѧ́хꙋ дꙋ́хъ ви́дѧще*** (Luke 24:37—"But they were terrified and affrighted, and supposed had seen that they a spirit"); but in newer revised editions of the Gospel, **ви́дѣти** has been substituted for **ви́дѧще**.

The subject of the action of the infinitive, in the construction indicated above, can however be expressed by a reflexive pronoun in the accusative case, which can occur with the infinitve **бы́ти**, and **бы́ти** usually has a predicate part, the *second predicate accusative*, for example: **Оу҆пова́ѧ же себѐ* вожда̀* бы́ти* слѣпы́мъ, свѣ́та* сꙋ́щымъ во тьмѣ̀, наказа́телѧ* безꙋмнымъ, оу҆чи́телѧ* младе́нцемъ** (Rom. 2:19-20—"And art thou confident that thou thyself art a guide of the blind, a light of them which are in darkness, An instructor of the foolish..."); **глаго́лѧ нѣ́коего бы́ти* себѐ*** вели́ка* (Acts 8:9—"giving out that himself was some great one"); притворѧ́щихъ себѐ* пра́ведники* быти* (Luke 20:20—"[spies] which should feign themselves just men"). The predicate part can also be in an oblique case with a preposition: Глаго́лѧй себѐ* во свѣ́тѣ* бы́ти* (I John 2:9—"He that saith he is in the light"), cf. Russ. *Кто говоритъ, что онъ во свѣтѣ.*

5) With a governing verb in the passive voice, the subject of the action of the infinitive is in the nominative case (if present), resulting in a *nominative with the infinitive,* while the predicate part with быти is a *second predicate nominative,* for example: Є҆̈ю же свидѣ́тельствованъ бы́сть быти* пра́ведникъ* (Heb. 11:4—"by which he [Abel] obtained witness that he was righteous"); Но ꙗ҆́коже и҆скꙋси́хомсѧ ѿ бг҃а вѣ́рни* быти* прїѧти бл҃говѣствова́нїе (I Thess. 2:4—"But as we were approved of God to be put in trust with the Gospel").

6) The *Dative with the infinitive* in Church Slavonic is quite often employed in impersonal constructions with the sense of a logical subject: не добро̀ быти* человѣ́кꙋ* є҆ди́номꙋ (Gen. 2:18—"[It is] not good for man to be alone"). The use of the dative with the infinitive is especially frequent with the verbs бы́сть (="it came to pass", "it happened", see §160) and подоба́етъ (impersonal sense: "it is proper, fitting; it behooveth, becometh"): бы́сть же ᲂу҆мре́ти* ни́щемꙋ*, и҆ несе́нꙋ* быти* а҆́гг҃лы на ло́но а҆враа́мле (Luke 16:22—"And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom"); бы́сть же внегда̀ бы́ти* а҆поллѡ́сꙋ въ корі́ндѣ (Acts 19:1—"And it came to pass, that, while Apollos was at Corinth"); ꙗ҆́кѡ подоба́етъ сн҃ꙋ* человѣ́ческомꙋ мно́гѡ пострада́ти (Mark 8:31—"that the Son of Man must suffer many things").

The dative with the infinitive can be used also with personal verbs, for example: И҆ прїидо́ша саддꙋке́є къ немꙋ, и҆̀же глаго́лютъ воскресе́нїю* не бы́ти* (Mark 12:18—"Then came unto him the

Sadducees, who say there is no resurrection"); **но хотѧ́тъ ва́мъ* ѡ҆брѣ́зоватисѧ** (Gal. 6:13—"But [they] desire to have you circumcised"); **Не хощꙋ̀ же не вѣ́дѣти* ва́мъ*, бра́тїе, ꙗ҆́кѡ мно́жицею восхотѣ́хъ прїитѝ къ ва́мъ** (Rom. 1:13—"Now I would not have you ignorant, brethren, that oftentimes I purposed to come to you"). The two last examples could also have been expressed by the accusative with the infinitive, cf. the preceding point 3).

With the verbs **подоба́етъ, повелѣ́ти** [to command], **бл҃говоли́ти** [to deign, see fit], **моли́ти** [to entreat] ("*someone to be such-and-such to someone*"), **да́ти** and the like there can be two datives with an infinitive, a second *predicate dative* with **бы́ти** (in Russian, such constructions would use a predicate instrumental): **Подоба́етъ ᲂу҆̂бо є҆пі́скопꙋ* бы́ти* непоро́чнꙋ*, є҆ди́ныѧ жены̀ мꙋ́жꙋ, тре́звенꙋ*, цѣломꙋ́дрꙋ***... (I Tim. 3:2—"A bishop then must be blameless, the husband of one wife, vigilant, sober,..."); **и҆ повели́тъ є҆мꙋ̀* гдⷭ҇ь властели́нꙋ* бы́ти* на́д людьмѝ свои́ми** (I Kings [Samuel] 13:14—"and the Lord shall appoint him to be a ruler over his people"); **Ты́ же глаго́ли ... ста́рцємъ* тре́звєннымъ* бы́ти*** (Titus 2:1-2—"But speak thou... that the aged men be sober"); **бл҃говолѝ ᲂу҆̂бо, гдⷭ҇и, бы́ти на́мъ* слꙋжи́телємъ* но́вагѡ твоегѡ̀ завѣ́та** (Liturgy of St. Basil the Great—"look favorably upon us, O Lord, to be ministers of Thy New Testament"); **Ю҆́ноши та́кожде молѝ цѣломꙋ́дрствовати... Рабы̂, свои́мъ господє́мъ* повинова́тисѧ, во все́мъ бл҃гоꙋгѡ́днымъ* бы́ти*, непрекослѡ́внымъ*** (Titus 2:6,9—"Young men likewise exhort to be sober minded... Servants, to be obedient unto their own masters, to please them well in all things; not answering again"); **Ты̀ сподо́билъ є҆сѝ на́съ бы́ти слꙋжи́телємъ ст҃а́гѡ твоегѡ̀ же́ртвенника** (Lit. of St. Basil—"Thou hast granted us to be ministers of Thy holy table of oblations"); **гдⷭ҇ь дадѐ тѧ жерца̀ вмѣ́стѡ і҆ѡда́а жерца̀, бы́ти* приста́вникꙋ* въ домꙋ̀ гдⷭ҇ни, всѧ́комꙋ человѣ́кꙋ* прорица́ющꙋ**... (Jer. 29:26—"The Lord hath made thee a priest in the stead of Jehoiada the priest, that thou shouldst be an officer in the house of the Lord, for every man that is mad...").

The subject of the action of an infinitive can in some cases be lacking: **Ѡ҆на́ же крѣплѧ́шесѧ та́кѡ бы́ти*** (Acts 12:15—"But she constantly affirmed that it was even so"); cf. **глаго́люще сі̂мъ* та́кѡ бы́ти*** (Acts 24:9—"saying that these things were so"); **сїѧ̑ же подоба́ше твори́ти* и҆ ѻ҆нѣ́хъ не ѡ҆ставлѧ́ти*** (Matth. 23:23—"these ought ye to have done, and not to leave the other undone"); **Тѣ́мже потре́ба повинова́тисѧ*** (Rom. 13:5—"Wherefore ye must needs be subject"); **Внемли́те** *(себѣ)* **мл҇тыни ва́шеѧ не твори́ти*** *(вамъ)* **пред человѣ́ки** (Matth. 6:1—" Take heed that ye do not your alms before men").

The syntactic constructions in Church Slavonic known as the accusative and dative with the infinitive correspond in the Greek text to the accusative with the infinitive.

7) *The Infinitive in the role of Adverbial Modifier.* The infinitive as an adverbial modifier is used to express the circumstances of *purpose*, *result*, *cause* or *time*. These circumstances can be expressed either by the *simple* infinitive (§143, 1): **и҆дꙋ̀ ры̂бы лови́ти*** (John 21:3 —"I go a fishing"[1]), or by the *accusative* or *dative* with the infinitive (§143, 1): **да посыла́етъ и҆̀хъ* проповѣ́дати*** (Mark 3:14—"that he might send them forth to preach"); **предаѧ́ше и҆̀мъ* храни́ти* ᲂу҆ста́вы** (Acts 16:4—"they delivered them the decrees for to keep").

8) The infinitive is generally used after verbs of motion [**и҆ти,** **приходи́ти** and the like] to express *purpose* [see footnote on this page], as well as dependent motion or condition (**посла́ти**, to send; **призва́ти**, to call; **поста́вити**, to set up, ordain; **преда́ти**, to give

---

[1]) In Old Church Slavonic, after verbs of motion, the supine was used to express circumstances of purpose, for example: **идоу рꙑбъ ловитъ** (John 21:3). [Cf. Latin *eo piscatum.*].

over; и҆збра́ти, to choose, and the like) as well as certain others, for example: **ви́дѣхомъ бо ѕвѣ́здꙋ є҆гѡ̀ на восто́цѣ, и҆ прїидо́хомъ поклони́тисѧ* є҆мꙋ** (Matth. 2:2—"for we have seen his star in the east, and are come to worship him"); **и҆ посла́ша во ᲂу҆зи́лище привестѝ* и҆̂хъ** (Acts 5:21—"and [they] sent to the prison to have them brought"); **и҆лѝ ѡ҆ѹбо́жити* призва́сте ны̀;** (Judges 14:15—"or have ye called us [to the wedding] to despoil us?"); **въ не́мже ва́съ дх҃ъ ст҃ы́й поста́ви є҆пі́скопы, пастѝ* цр҃ковь гдⷭ҇а и҆ бг҃а** (Acts 20:28—"[the flock] over which the Holy Ghost hath placed you [as] bishops, to feed the Church of the Lord and God"); **преда́въ четы́ремъ четвери́цамъ во́инѡвъ стрещѝ* є҆го̀** (Acts 12:4—"[having] delivered him to four quaternions of soldiers to keep him"); **покажѝ, є҆го́же и҆збра́лъ є҆сѝ ѿ сею̀ двою̀ є҆ди́наго, прїѧ́ти* жре́бїй слꙋже́нїѧ сегѡ̀ и҆ а҆п҃тольства** (Acts 1:24-25—"shew whether of these two thou hast chosen, to take the place of this ministry and apostleship"); **Бꙋ́ди мѝ въ бг҃а защи́тителѧ, и҆ въ мѣ́сто крѣ́пко спастѝ* мѧ** (Ps. 70:3—"Be thou unto me a God, a protector, and a place of strength, that thou mayest save me"); **Но́щь и҆ де́нь преизли́ха молѧ́щесѧ ви́дѣти* лицѐ ва́ше** (I Thess. 3:10—"Night and day praying exceedingly that we might see your face").

The infinitive signifying circumstances of *purpose* of verbs used as a semi-significant copula in a composite noun predicate, can have with it a predicate part (in the nominative), for example: **происходи́тъ пло́тїю въ виѳлее́мскомъ верте́пѣ роди́тисѧ... ви́дѣтисѧ* же младе́нецъ*** (Sedalen [sessional hymn] for Matins of Dec. 20—"[He] cometh forth in the flesh to be born in the cave of Bethlehem... to be seen as a babe"); while the infinitive of verbs meaning *to make or call someone something* may have a second predicate accusative, for example: **прїи́де бо влⷣка, та̀ многоча́днꙋ* содѣ́лати*** (Dec. 24, 1st Ode—"the Master is come, to make thee the mother of many children").

An infinitive expressing adjuncts of *purpose* can be replaced by the optative mood, which is permissible in cases where the subjects of the main verb and the infinitive are different; although replacement of the simple infinitive is also encountered, i.e. with the subject of the governing verb, for example: і҆и҃са же бі́въ предадѐ и҆̀мъ, да* є҆го̀ про́пнꙋтъ* (Matth. 27:26—"when he had scourged Jesus, he delivered him to be crucified"); и҆ посла́ша фарїсе́є и҆ а҆рхїере́є слꙋги̑, да* и҆́мꙋтъ є҆го̀ (John 7:32—"the Pharisees and the chief priests sent officers to take him"); ꙗ҆́кѡ и҆́детъ на гро́бъ, да* пла́четъ* та́мѡ (John 11:31—"[saying] that she goeth unto the grave, to weep there").

The infinitive showing adjuncts of *purpose* can be used in combinations with є҆́же or во є҆́же (="so as to", "in order to"), which in this case have the role of conjoining words, while the infinitive along with its dependent words forms a subordinate clause. With the aid of є҆́же, and especially во є҆́же, the infinitive of purpose can be joined with verbs of various meaning. Examples: Да помрача́тсѧ ѻ҆́чи и҆́хъ, є҆́же не ви́дѣти* (Ps. 68:24—"Let their eyes be darkened that they see not"); Ꙗ҆́кѡ предста̀ ѡ҆деснꙋ́ю ᲂу҆бо́гагѡ, є҆́же спастѝ* ѿ гонѧ́щихъ дꙋшꙋ мою̀ (Ps. 108:31 — "Because he hath stood at the right hand of the poor, to save my soul from persecutors"); и҆ ѡ҆ се́мъ молю́сѧ, да любо́вь ва́ша є҆щѐ па́че и҆ па́че и҆збы́точествꙋетъ въ ра́зꙋмѣ и҆ во всѧ́комъ чꙋ́вствїи, во є҆́же и҆скꙋша́ти* ва́мъ лꙋ́чшаѧ (Philippians 1:9-10—"And this I pray, that your charity may more and more abound in knowledge, and in all understanding: that ye may approve the better things"); Ва́мъ пе́рвѣе бг҃ъ воздви́гїй ѻ҆́трока своего̀ і҆и҃са, посла̀ є҆го̀ бл҃гословѧ́ща ва́съ, во є҆́же ѿврати́тисѧ* ва́мъ комꙋ́ждо ѿ ѕлѡ́бъ ва́шихъ (Acts 3:26—"Unto you first, God raising up His Son Jesus, sent him to bless you, that ye may every one of you turn from your iniquities").

The infinitive signifying adjuncts of *purpose*, while remaining a subordinate clause, may also be used without the above-mentioned linking words, in which case the infinitive with its dependent words is set off by a comma, for example: и҆ вше́дъ внѹтрь, сѣдѧ́ше со слѹга́ми, ви́дѣти кончи́нѹ (Matth. 26:58—"and having gone in, [Peter] sat with the servants, to see the end"), compare the Russian version: *чтобы видѣть конецъ*—"*so as* to see the outcome"; и҆ воздви́же рѹкѹ свою̀ на нѧ̀, низложи́ти ѧ҆̀ въ пѹсты́ни (Ps. 105:26—"and he lifted up his hand over them: to overthrow them in the desert"); ѡ҆ѕло́би ѻ҆ц҃ы̀ на́ши, ᲂу҆мори́ти младе́нцы и҆̀хъ (Acts 7:19—"[another king] afflicted our fathers, to mortify their babes").

Adjuncts of *purpose* can be expressed by the infinitive with the conjunction ꙗ҆́кѡ: свѧжи́те и҆̀хъ въ снопы̀ ꙗ҆́кѡ сожещѝ* ѧ҆̀ (Matth. 13:30—"bind them in bundles [as] to burn them"); А҆́зъ [є҆́смь] бг҃ъ и҆зведы́й тѧ̀ ѿ страны̀ халде́йскїѧ ꙗ҆́кѡ да́ти* тебѣ̀ зе́млю сїю̀ наслѣ́довати (Gen. 15:7—"I am God that brought thee out of the land of the Chaldeans, so as to give thee this land to inherit").

9) Adjuncts of *result* most often are expressed by the dative with the infinitive, with the conjunction ꙗ҆́кѡ [же] and constitute a subordinate clause, for example: Во́лны вливахѹсѧ въ кора́бль, ꙗ҆́кѡ ᲂу҆жѐ погрѹжа́тисѧ* є҆мѹ* (Mark 4:37—"The waves poured into the ship, so that it was filled"); и҆ и҆сцѣлѝ є҆го̀, ꙗ҆́кѡ слѣпо́мѹ* и҆ нѣмо́мѹ* глаго́лати*, и҆ глѧ́дати* (Matth. 12:22—"and he healed him, so much that the blind and dumb both spake and saw"); и҆ бы́сть ꙗ҆́кѡ ме́ртвъ, ꙗ҆́коже мнѡ́зѣмъ* глаго́лати*, ꙗ҆́кѡ ᲂу҆́мре (Mark 9:26—"and he was as one dead; insomuch that many said, He is dead").

However, *result* can also be expressed by the infinitive with the subject of the governing verb, i.e. by the *simple* infinitive, e.g.: А҆́ще и҆́мамъ всю̀ вѣ́рѹ, ꙗ҆́кѡ и҆ го́ры преставлѧ́ти* (I Cor. 13:2—"and though I have all faith, so that I could remove mountains"); И҆́же мі́ръ тво́й та́кѡ возлюби́лъ є҆сѝ, ꙗ҆́коже сн҃а твоего̀ є҆диноро́днаго да́ти* (Liturgy of St. John Chrysostom—"Who didst so love the world as to give Thine Only-begotten Son"); И҆ а҆́бїе собра́шасѧ мно́зи, ꙗ҆́коже ктомѹ̀ не вмѣща́тисѧ* ни при две́рехъ (Mark 2:2—"And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door").

The infinitive showing adjuncts of *result* can also be used without the conjunction ꙗ҆́кѡ, while remaining a subordinate clause, for example: **Не ᲂу҆клонѝ се́рдце моѐ въ словеса̀ лꙋка́вствїѧ, непщева́ти* вины̀ ѡ҆ грѣсѣ́хъ** (Ps. 140:4—"Incline not my heart to evil words, to make excuses for sins"); **почто̀ и҆спо́лни сатана̀ се́рдце твоѐ, солга́ти* дх҃ꙋ ст҃о́мꙋ** (Acts 5:3—"why hath Satan filled thy heart to lie to the Holy Ghost"); **Не ѡ҆би́дливъ бо бг҃ъ, забы́ти* дѣ́ла ва́шегѡ и҆ трꙋда̀ любвѐ** (Heb. 6:10—"For God is not unrighteous to forget your work and labour of love"); see also Rev. 5:5; Luke 1:54; Rev. 16:9.

Adjuncts of *result* may be expressed by the infinitive with the conjunction **во є҆̏же** (forming a subordinate clause): **Неви̑димаѧ бо є҆гѡ̀, ѿ созда́нїѧ мі́ра творе́ньми помышлѧ́ема ви̑дима сꙋ́ть, и҆ присносꙋ́щнаѧ си́ла є҆гѡ̀ и҆ бж҃ество̀: во є҆̏же бы́ти и҆̏мъ безѿвѣ́тнымъ** (Rom. 1:20—"For the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made; his eternal power also, and divinity: so that they are without excuse"), compare with the Russian: *такъ что они безотвѣтны.* Likewise: **вѣ́рою, разꙋмѣва́емъ соверши́тисѧ вѣ́кѡмъ глаго́ломъ бж҃їимъ, во є҆̏же** *(изъ)* **неѧвлѧ́емыхъ ви̑димымъ бы́ти** (Heb. 11:3—"Through faith, we understand that the worlds were framed by the word of God; that from things invisible, visible things might be made"); see also Rom. 1:24.

10) Adjuncts of *result* are expressed by the dative with the infinitive and the conjunction **занѐ** and constitute a subordinate clause, for example: **Взы́де же и҆ і҆ѡ́сифъ ѿ галїле́и, и҆з̾ гра́да назаре́та, во і҆ꙋде́ю, во гра́дъ дв҃довъ, и҆̏же нарица́етсѧ виѳлее́мъ, занѐ бы́ти* є҆мꙋ̀* ѿ до́мꙋ и҆ ѻ҆ч҃ества[2] дв҃дова** (Luke 2:4—"And

---

[2]) **ѻ҆ч҃ества = ѻ҆те́чества**

Joseph also went up from Galiliee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; because he was of the house and lineage of David"); Слы́шащымъ же и҆̀мъ сїѧ̀, прило́жь речѐ при́тчꙋ, занѐ бли́зъ є҆мꙋ* бы́ти* і҆ерꙋсали́ма... (Luke 19:11—"And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem...").

11) Adjuncts of *time* are expressed by the dative with the infinitive, with the conjunctions внегда̀ (when), пре́жде да́же (before), до́ндеже (until) and form a subordinate clause, for example: Ко г҃дꙋ, внегда̀ скорбѣ́ти* мѝ*, воззва́хъ (Ps. 119:1—"To the Lord, when I was troubled, I cried"); ꙗ҆́кѡ внегда̀ ᲂу҆мре́ти* є҆мꙋ*, не во́зметъ всѧ̑ (Ps. 48:18—"For when he shall die, he shall not take anything"); пре́жде да́же гора́мъ не бы́ти* и҆ созда́тисѧ* землѝ* и҆ вселе́ннѣй*, и҆ ѿ вѣ́ка и҆ до вѣ́ка ты̀ є҆сѝ (Ps. 89:2—"Before the mountains came into being, and the earth and universe were made, from age to age thou art"); Со́лнце приложи́тсѧ во тьмꙋ, и҆ лꙋна̀ въ кро́вь, пре́жде да́же не прїитѝ* днѝ* г҃днѧ вели́комꙋ и҆ просвѣще́нномꙋ (Acts 2:20—"The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come"); и҆ и҆дѧ́ше и҆ды́й и҆ прорца́ѧ, до́ндеже прїитѝ* є҆мꙋ* въ нава́ѳъ и҆̀же въ ра́мѣ (I Kings [Samuel] 19:23 —"and going he went and prophesied, until he came to Nabath in Ramah"); и҆ проходѧ̀ бл҃говѣствова́ше градѡ́мъ всѣ̑мъ, до́ндеже прїитѝ* є҆мꙋ* въ кесарі́ю (Acts 8:40—"and passing through he preached in all the cities, till he came to Cæsaria").

12) The infinitive, which by origin is a frozen case form of a verbal noun, may be used as if tify a thing, and acts as various parts of the sentence in the manner of a noun, for which reason the pronoun є҆̀же is put before it as an article in such cases, although it can also be absent.

The infinitive may have the following roles:

As a *subject* (see §122, g), which occurs most often with an impersonal construction of the predicate. The impersonal form of the predicate in such cases is for the most part expressed by a neuter adjective of the positive or comparative degree with a copula (or sometimes without a copula), for example: Бла́го є҆́сть ѹ҆пова́ти* на гд҇а, не́жели ѹ҆пова́ти* на кнѧ́зи (Ps. 117:9—"It is good to trust in the Lord, rather than to trust in princes"); добрѣ́йше тѝ є҆́сть вни́ти* къ живо́тꙋ хро́мꙋ и҆лѝ бѣ́днꙋ (Matth. 18:8—"it is better for thee to enter into life halt or maimed[3], [rather than...]"); also: Мнѣ́ бо є҆́же жи́ти*, хр҇то́съ: и҆ є҆́же ѹ҆мре́ти*, прїѡбрѣ́тенїе є҆́сть (Philipp. 1:21—"For me to live is Christ, and to die is gain").

As a *direct object:* Ꙗ҆́кѡ ва́мъ дарова́сѧ... не то́кмѡ є҆́же вю него̀ вѣ́ровати*, но и҆ є҆́же по не́мъ страда́ти* (Philipp. 1:29—"For unto you is given ... not only to believe on him, but also to suffer for his sake");

In combination with a preposition and є҆́же it can express case-relationships like those of nouns (є҆́же may be absent when the sense of the prepositional case is expressed): as an *object:* и҆́же ѿ небытїѧ̀ во є҆́же бы́ти приведы́й всѧ́ческаѧ (=въ бытїѐ), Liturgy of St. John Chrysostom—"Who hast brought all things out of nonexistence into being"; за є҆́же люби́ти мѧ̀ (=за любо́вь ко мнѣ̀), Good Friday at the 6th Hour—"instead of loving me"; Вмѣ́стѡ є҆́же люби́ти мѧ̀ (= вмѣ́стѡ любвѐ ко мнѣ̀), Ps. 108:4—"Instead of making me a return of love"; ѡ҆ є҆́же поми́ловати рабѡ́въ свои́хъ (=ѡ҆ поми́лованїи рабѡ́въ свои́хъ), Moleben for Travellers—"That He will have mercy upon His servants..."; ѡ҆ є҆́же посла́ти и҆́мъ а҆́гг҇ла ми́рна... (ibid.—"That He will send them an Angel of peace..."); but also: ѡ҆ прости́ти и҆́мъ... (Pannikhida—"For their forgiveness...", or "That He will forgive them..."); ѡ҆ неѡсꙋжде́ннымъ предста́ти (ibid.—"That they may appear uncondemned"); with the sense of *circumstance of cause:* Ꙗ҆́коже є҆́сть пра́ведно мнѣ̀ сїѐ мꙋдрствовати ѡ҆ всѣ́хъ ва́съ, за є҆́же и҆мѣ́ти* мѝ въ се́рдцѣ ва́съ (Philipp. 1:7—"Even as it is meet for me to think this of you all, because I have you in my heart"); И҆счезо́стѣ ѻ҆́чи мои̑, ѿ є҆́же ᲂу҆пова́ти* мѝ на бг҃а моего̀ (Ps. 68:4—"My eyes have failed, whilst I hope on my God"—[=ѿ ᲂу҆пова́нїѧ, cf. in the Russian version: *истомились глаза мои отъ ожиданія Бога [моего]*); signifying *circumstance of purpose:* ко є҆́же вожделѣ́ти* є҆ѧ̀ (Matth. 5:28—"to lust after her").

---

[3] for the meaning of бѣ́днꙋ in this verse, see Note 4 on p. 172.—*Tr.*

However, if one adds to є҆́же the subjunctive particle бы, the verbal significance outweighs the sense of a noun, and such a combination can be viewed as a *short* subordinate clause (§196, III), for example: Вмѣ́стѡ є҆́же бы̀ глаго́лати: а҆́ще гд҃ь восхо́щетъ (James 4:15—"For that ye ought to say, If the Lord will": cf. Russ. *Вмѣсто того, чтобы вамъ говорить...—"Instead of you saying..."*)

As a direct object with a noun-like coloring, also used are the verbs ꙗ҆́сти, пи́ти: дади́те и҆̀мъ вы̀ ꙗ҆́сти (Matth. 14:16—"Give ye them to eat"); да́ждь мѝ пи́ти (John 4:7—"Give me to drink").

With certain adjectives (such as досто́инъ, worthy; дово́ленъ, enough; си́ленъ, able; гото́въ, ready, &c.) the infinitive can be viewed as an *indirect object*, for example: да бꙋ́детъ вса́къ человѣ́къ ско́ръ* ᲂу҆слы́шати*, и҆ ко́сенъ* глаго́лати* (James 1:19—"let every man be swift to hear, and slow to speak": cf. Russ. *всякій человѣкъ да будетъ скоръ на слышаніе, медленъ на слова— "Let every man be swift at hearing, slow at words"*); Досто́инъ* є҆сѝ гд҃и прїѧ́ти* сла́вꙋ и҆ че́сть и҆ си́лꙋ (Rev. 4:11—"Thou art worthy, O Lord, to receive [="to the reception of"] glory and honour and power"); и҆̀же дово́льни* бꙋ́дꙋтъ и҆ и҆ны́хъ наꙋчи́ти* (II Tim. 2:2—"who shall be able to teach ['to the teaching of'] others also"); а҆́ще си́ленъ* є҆́сть срѣ́сти* съ десѧтїю̀ ты́сѧщъ (Luke 14:31—"whether he be able with ten thousand to meet [to the meeting with] him..."); Сѐ тре́тїе гото́въ* є҆́смь прїитѝ* къ ва́мъ (II Cor. 12:14—"Behold, the third time I am ready to come ['to coming'] to you").

If the adjectives indicated above (usually with a copula) occur with the infinitive of one of the semi-significant verbs or бы́ти accompanied by a predicate part, such a combination can be construed as a special type of composite predicate (see §127), for example: оу҆жѐ нѣ́смь* досто́инъ* нарещи́сѧ* сы́нъ* тво́й (Luke 15:21—"[I] am no more worthy to be called thy son"); however, the infinitive could also be construed as an object, i.e. *worthy of the name of a son.*

14) Used with nouns, the infinitive has a *determinant* role (§130, 8), for example: Бж҃е на́шъ, бж҃е спаса́ти* (=спасе́нїѧ), Liturgy of St. Basil—"Our God, the God of salvation"; Сѐ даю̀ ва́мъ вла́сть настꙋпа́ти* на змїю̀... (Luke 10:19—"Behold, I give you power to tread on serpents"). With бы́ти or the infinitive of the semi-significant verbs, there is always a predicate part — in the nominative case: ꙗ҆́кѡ вѣ́рꙋ и҆́мать здра́въ* бы́ти* (Acts 14:9—"[perceiving] that he had faith to be healed"); or else a *second predicate dative*, for example: дадѐ и҆̀мъ ѡ҆́бласть ча́дѡмъ* бж҃їимъ [и҆̀мъ] бы́ти* (John 1:12—"to them he gave power to become the sons of God"). The subject (*имъ*) of the action of the verb бы́ти is left out, because it coincides with the object (и҆̀мъ) of the action of дадѐ.

With a *determinant* meaning, the infinitive may be combined with the conjunctive words є҆́же, во є҆́же, ѡ҆ є҆́же, ка́кѡ (which can be viewed as forming a subordinate clause), for example: Мл҃тва, є҆́же бл҃гослови́ти но́выѧ покро́вцы (Heading in the Slavonic Trebnik [*Book of Needs*]— "A Prayer for the Blessing of New Covers [for the Eucharistic Vessels]"); Мл҃тва, во є҆́же бл҃гослови́ти ста́до (ibid., —"Prayer for Blessing a Flock"); Мл҃тва, ѡ҆ є҆́же бл҃гослови́ти мре́жи (ibid., — "Prayer for the Blessing of Nets"); Чи́нъ, ка́кѡ прїима́ти приходѧ́щихъ ко правосла́внѣй цр҃кви ѿ ри́мско-лати́нскагѡ вѣроисповѣ́данїѧ (ibid., —"An Order for the Reception of Converts [*lit.*, "*those who come*"] to the Orthodox Church from the Roman-Latin Confession"). The dative with the infinitive may also be used with a determinant meaning (and the sense of a subordinate clause), for example: **Моли̑твы въ пе́рвый де́нь, по внегда̀ роди́ти женѣ̀ ѻ҆троча̀** (Trebnik heading — "Prayers [to be said] on the First Day After Childbirth [*lit.*, "*after a woman has given birth to a child*"]).

15) The infinitive is not used in Church Slavonic with the independent function of a verb. Nevertheless there are some cases (based on the Greek text) when, as an expression of command or desire, the infinitive stands alone, for example: **ничесо́же возми́те на пꙋ́ть... ни по двѣ̀ ри̑зѣ и҆мѣ́ти*** (Luke 9:3—"Take nothing for your journey... neither have two coats apiece"); **кла́ѵдїй лѷсі́а держа́вномꙋ и҆ге́монꙋ фили̑ѯꙋ ра́доватисѧ*** (Acts 23:26—"Claudius Lysias unto the most excellent governor Felix [sendeth] greeting"), in this example **жела́етъ** should be understood; **Ра́доватисѧ* съ ра́дꙋющимисѧ, и҆ пла́кати* съ пла́чꙋщими** (Rom. 12:15—"Rejoice with them that do rejoice, and weep with them that weep"), where one can also assume an omitted verb; one might see here a connection to the word **Глаго́лю** which appears in the 3rd verse. Likewise: Acts 15:23 and Jas. 1:1.

§144. Isolated Parts of the Sentence.

Isolated Objects. Declension forms of nouns when combined with the conjunctions **то́кмѡ, ра́звѣ, кромѣ̀** ["except for, other than, but for"] indicating *limitation*, can be viewed as isolated *objects*, which are therefore set apart by a comma, for example: **Ктомꙋ̀ никого́же ви́дѣша, то́кмѡ і҆и҃са є҆ди́нагѡ съ собо́ю** (Mark 9:8—"they saw no man anymore, save Jesus only with themselves"); **Ꙗ҆дꙋщихъ же бѣ̀ мꙋже́й ꙗ҆́кѡ пѧ́ть ты́сѧщъ, ра́звѣ же́нъ и҆ дѣте́й** (Matth. 14:21—"And they that had eaten were about five thousand men, beside women and children"); **Пꙋсты̑ннымъ непреста́нное бж҃е́ственное жела́нїе быва́етъ, мі́ра сꙋ́щымъ сꙋ́етнагѡ кромѣ̀** (Octoechos, "Hymn of Ascent" [Stepenna], T. 1—"They that live in the wilderness have an unquenchable longing for God, as they are far from the tumult of life"—or thus: "For the wilderness dwellers there is an incessant Divine striving, to them that are apart from the vain world"). Sometimes a word combination with вмѣ́стѡ can be taken as an isolated object and set apart by a comma: Вмѣ́стѡ є҆́же люби́ти мѧ̀, ѡ҆болга́хꙋ мѧ̀ (Ps. 108:4—"Instead of making me a return of love, they detracted me").

Isolated Circumstances. Adverbial modifiers of place and time can be accompanied by circumstances that define them more precisely, and which may be viewed as *isolated*. Such circumstances are set apart by commas, for example: и҆до́ша въ галїле́ю, въ го́рꙋ, ꙗ҆̀може повелѣ̀ и҆̀мъ і҆и҃съ (Matth. 28:16—"[the eleven disciples] went away into Galilee, unto a mountain where Jesus had appointed them"); и҆ прише́дшꙋ є҆мꙋ на ѡ҆́нъ по́лъ, въ странꙋ гергеси́нскꙋю, срѣто́ста є҆го̀ два̀ бѣ́сна (Matth. 8:28—"And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils"); И҆ бы́сть по возвраще́нїи лѣ́та, во вре́мѧ и҆схожде́нїѧ царе́й [на бра́нь], и҆ посла̀ дави́дъ і҆ѡа́ва (II Kings [Samuel] 11:1—"And it came to pass, after the year was expired, at the time when kings go forth [to battle], that David sent Joab"); Но въ ты҄ѧ дни҄, по ско́рби то́й, со́лнце поме́ркнетъ (Mark 13:24—"But in those days, after that tribulation, the sun shall be darkened").

§145. Circumstantial Attributes.

Certain adjectives, always in the short form, relate not only to the subject but to the predicate as well, and have the role of *adverbial modifiers (adjuncts)*, for example: Тридне́венъ* воскре́слъ є҆сѝ, хрⷭ҇тѐ ѿ гро́ба (Octoechos, Sunday Tone 6, at the Praises—"On the third day, O Christ, Thou art risen from the tomb"). Such attributes are related to the use of participles as subordinate clauses, cf. сы́й тридне́венъ, воскреслъ є҆сѝ ("*being* of-three-days [i.e. three days in the tomb], Thou art risen...") Similarly: Въ пе́рсть сме́ртнꙋю соше́дъ, вл҃ко, сме́ртнꙋю держа́вꙋ разрꙋши́лъ є҆сѝ, и҆ ме́ртвъ* тридне́венъ* воскре́съ, въ нетлѣ́нїе мѧ̀ ѡ҆бле́клъ є҆сѝ (Sunday T. 1, Ode 3—"Having descended into mortal dust, O Master, Thou didst destroy the power of death, and being one dead three days, rising didst clothe me in incorruption"), as if "[сы́й] ме́ртвъ тридне́венъ, воскре́съ, въ нетлѣ́нїе..." (Compare with constructions in the Russian language: *Терекъ воетъ, дикъ* и злобенъ*, межъ утесистыхъ громадъ—"Terek roars, wild and enraged, amid the massive crags [craggy masses]"*, Lermontov: The Gifts of Terek; *Но равнодушно ей, задумчивъ*, онъ внимаетъ—"But he, indifferent [=with indifference] listens to her"—Pushkin).*

In some cases, similar circumstantial attributes can be translated by adverbs, for example: ви́дѧ же си̑лы и҆ зна́менїѧ ве́лїѧ быва́ема, ᲂу҆жа́сенъ* дивлѧ́шесѧ (Acts 8:13—"seeing the miracles and great signs that were done, he wondered, being astonished"), i.e. ᲂу҆жа́сенъ = въ ᲂу҆жа́сѣ: "in amazement, astonishment"; ѿону́дуже небе́сныѧ си̑лы, зрѧ́ще, а҆п̑лѡмъ страшли́ви* (i.e. "со стра́хомъ") глаго́лаху (Pentecostarion, 6th week, Saturday [after the Ascension] Matins, at the Aposticha/Stichovna—"For which cause [*lit.*, "whence"] the Powers of Heaven, having seen, spake affrighted [=in fright] to the Apostles".

§146. Circumstantial Participles.

The short forms of the participles, either alone or with dependent words, may relate to the predicate and limit it in terms of circumstance — they can be called *circumstantial participles* [*i.e* participles that act as adverbs]. Such participles, if they have dependent words, generally have a meaning equivalent to subordinate clauses of circumstance [adverbial phrases]. Since these participles refer to the predicate, and have a connection to the subject as well, they are used only in the nominative case (in all numbers and genders). Circumstantial participles, by meaning and use (with the exception of certain peculiarities), are equivalent to gerunds in Russian [and other languages], for example: Во дни̑ ѻ҆́ны прїи́де і҆ѡа́ннъ кр҇ти́тель, пропов҄ѣ́даѧ* въ пꙋсты́ни і҆ꙋде́йстѣй (Matth. 3:1—"In those days came John the Baptist, preaching in the wilderness of Judæa"); Ѻ҆на же а҆́бїе ѡ҆ста́вльша* (*dual number*) мрє́жи, по не́мъ и҆до́ста (Matth. 4:20—"And they straightway left their nets, and followed him").

One might list the following types of circumstantial [adjunct] participles:

1) Active adverbial present participles: Ѻ҆ни́ же помышлѧ́хꙋ къ себѣ̀, глаго́люще*: ꙗ҆́кѡ хлѣ́бы не взѧ́хомъ (Matth. 16:7—"And they reasoned among themselves, saying, It is because we have taken no bread"); Въ четве́ртꙋю же стра́жꙋ но́щи и҆де къ ни́мъ і҆и҃съ, ходѧ̀* по мо́рю (Matth. 14:25—"And in the fourth watch of the night Jesus went unto them, walking on the sea").

Note: In the text И҆ хотѧ́щъ (in place of хотѧ̀) є҆го̀ ᲂу҆би́ти, ᲂу҆боѧ́сѧ наро́да (Matth. 14:5 — "And when he would have put him to death, he feared the multitude"), the form хотѧ́щъ as an adverbial participle must be considered irregular, since it is used in a determinant sense, cf. и҆ не хотѧ̀* є҆ѧ̀ ѡ҆бличи́ти, восхотѣ̀ та́й пꙋсти́ти ю҆̀ (Matth. 1:19—"and not willing to make her a publick example, [Joseph] was minded to put her away privily").

2) Adverbial past participles: А҆́зъ прише́дъ* и҆сцѣлю̀ є҆го̀ (Matth. 8:7—"I will come and heal him"); и҆ пристꙋ́пль* є҆ди́нъ кни́жникъ, речѐ є҆мꙋ̀... (Matth. 8:19—"And a certain scribe came, and said unto him..."); и҆ прише́дше* ᲂу҆ченицы̀ є҆гѡ̀, возбꙋди́ша є҆го̀ (Matth. 8:25—"And his disciples came to him, and awoke him..."); Кто́ же ѿ ва́съ пекі́йсѧ* (instead of the short form, see §95), мо́жетъ приложи́ти во́зрастꙋ своемꙋ̀ ла́коть є҆ди́нъ; (Matth. 6:27—"Which of you by taking thought can add one cubit unto his stature?").

3) Adverbial present passive participles: Ѹ҆корѧ́еми, бл҃гословлѧ́емъ: гони́ми, терпи́мъ: хꙋ̑лими, ᲂу҆тѣша́емсѧ (I Cor. 4:12-13—"Being reviled, we bless; being persecuted, we we suffer it; being defamed, we intreat"); but the Church Slavonic adverbial

passive participles (present as well as past) are not accompanied by a copula, the present active participle of the verb бы́ти [сы́й, сꙋ́щи].

4) Adverbial past passive participles: Да не па́дше и҆ ѡ҆бленѣни́вшесѧ, но бо́дрствꙋюще и҆ воздви́жени* въ дѣла́нїе, ѡ҆бра́щемсѧ гото́ви (Morning Prayer 5—"May we not be found fallen and idle, but watching, and upright in activity, ready..."); посредѣ́ же ѻ҆гнѧ̀ вве́ржени*, ѡ҆роша́еми поѧ́хꙋ (Eirmos, T. 2, Ode 7—"cast into the midst of the fire, [but] moistened by dew, they sang...").

An adverbial past participle may also be composite, with the active past participle of бы́ти [бы́въ, бы́вши] as a copula [connecting verb]: Слы́шавше же и҆ бы́вше* и҆спо́лнени* ꙗ҆́рости, вопїѧ́хꙋ... (Acts 19:28—"And when they heard these sayings, they were full of wrath, and cried out"); Мно́гѡ ᲂу҆́бо па́че, ѡ҆правда́ни* бы́вше* ны́нѣ кро́вїю є҆гѡ̀, спасе́мсѧ и҆́мъ ѿ гнѣ́ва (Rom. 5:9—"Much more then, being now justified by his blood, we shall be saved from wrath...").

5) Since adverbial participles have the value of a collateral predicate, therefore, by analogy with compound predicates, they too can have compound forms, consisting of forms of the participle of the verb бы́ти [сы́й, сꙋ́щи] and a noun part, for example: Сі́и человѣ́цы возмꙋща́ютъ гра́дъ на́шъ, і҆ꙋде́є* сꙋ́ще* (Acts 16:20—"These men being Jews, do exceedingly trouble our city"); А҆́ще ᲂу҆́бо вы̀ лꙋка́ви* сꙋ́ще*, ᲂу҆мѣ́ете дая̑нїѧ бл҃га̀ дая́ти ча́дѡмъ ва́шымъ (Matth. 7:11—"If ye then, being evil, know how to give good gifts unto your children..."); Бг҃а и҆сповѣ́дꙋютъ вѣ́дѣти, а҆ дѣ́лы ѿме́щꙋтсѧ є҆гѡ̀, ме́рзцы* сꙋ́ще* и҆ непокорли́ви*, и҆ на всѧ́ко дѣ́ло бл҃го́е неискꙋ́сни* (Titus 1:16 —"They profess that they know God, but in works they deny him, being abominable, and disobedient, and unto every good work reprobate"); и҆ тре́петенъ* бы́въ*, припадѐ къ па́ѵлꙋ и҆ сі́лѣ (Acts 16:29—"and trembling, [he] fell down before Paul and Silas"); Ꙗ҆́ко до́лжни* сꙋ́ще* бы́ти* ᲂу҆чи́тели* лѣ́тъ ра́ди, па́ки тре́бꙋете ᲂу҆чи́тисѧ (Heb. 5:12—"For when for the time ye ought to be

teachers, ye have need that one teach you again"). Such compound forms can be called *compound circumstantial participles.*

In the role of a connecting-verb participle [copula-participle], one may also encounter passive participles formed from those verbs that can be used as semi-significant copulas (§123), for example: **А҆́гг҃льскаѧ сп҃се ра́дость бы́въ, ны́нѣ и҆ печа́ли си҆̂мъ бы́лъ є҆сѝ вино́венъ, ви́димь* пло́тїю бездыха́ненъ* ме́ртвъ*** (Holy Saturday, Stasis 1, v. 36—"Thou art the joy of the Angels, O Saviour, but now art become the cause of their grief, as they see Thee in the flesh a lifeless corpse"), i.e *being seen without breath, dead in the flesh.*

6) The sphere of circumstantial [adjunct] participles is somewhat broader than that of the gerund in Russian. Thus, for example, where Russian has the combinations пойду посмотрю, встану и пойду, возьму и сдѣлаю — Church Slavonic has corresponding expressions using adjunct participles: **ше́дъ посмотрю̀** (Exodus 3:3—"I will go [near] and see"); **воста́въ и҆дꙋ** (Luke 15:18—"I will arise and go"); **взе́мъ сотворю̀** (Matth. 13:33—"having taken... I will make...", cf. §147, 2).

7) Individual adjunct participles in Church Slavonic are viewed as simple adverbial modifiers and not set off by commas, for example: **ше́дше* и҆спыта́йте и҆звѣ́стнѡ ѡ҆ ѻ҆троча́ти** (Matth. 2:8—"Go and search diligently for the young child"); **посредѣ́ же ѻ҆гнѧ̀ вве́рженни, ѡ҆роша́еми* поѧ́хꙋ** (Eirmos—"But cast in the midst of fire, moistened by dew, they sang").

Note. Adjunct participles such as **глаго́лѧ, зовы́й**—are always set off by a comma, in view of the fact that the quotation following them has the role of an object [the thing said]: **А҆́бїе же речѐ и҆̀мъ і҆и҃съ, глаго́лѧ: дерза́йте** (Matth. 14:27—"But straightway Jesus spake unto them, saying: Be of good cheer").

§147. Pleonastic Expressions.

1) In the books of Holy Scripture, special *pleonastic expressions* are not infrequently to be encountered (from πλεονασμός —

"excess"), consisting of a verb with a personal ending (the predicate) in combination with a circumstantial present participle (§146, 1) or a noun in the instrumental case (in Greek in the *dative*), derived from the same word-root as the personal verb. This kind of figurative turn of speech is used to emphasize and intensify the content expressed by the verb, for example: Ревнꙋѧ* поревнова́хъ* по гдⷭ҇ѣ бз҃ѣ вседержи́тели (III Kings 19:14—"I have been very zealous for the Lord God Almighty"); Разоре́нїемъ* разори́ши* и҆ сокрꙋше́нїемъ* сокрꙋши́ши* ка́пища и҆̀хъ (Ex. 23:24—"Thou shalt utterly overthrow them, and quite break down their images").

These expressions are copies of similar expressions in the Greek text of the Holy Scriptures. And in the Greek text they are a transmission of the Hebrew INFINITIVE ABSOLUTE[4]), for which reason these pleonastic expressions are mostly to be found in the books of the Old Testament, while in the New Testament they are for the most part found where the Old Testament is quoted, although examples [of such hebraicisms] do occur even without reference to the Old Testament text, for example: слꙋхомъ* ᲂу҆слы́шите*, и҆ не и҆́мате разꙋмѣ́ти: и҆ зрѧ́ще* ᲂу҆́зрите*, и҆ не и҆́мате ви́дѣти (Matth. 13:14, from Isaiah 6:9—"By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive"); Не запреще́нїемъ* ли запрети́хомъ* ва́мъ не ᲂу҆чи́ти ѡ҆ и҆́мени се́мъ (Acts 5:28—"Did we not straitly command you that ye should not teach in this name?"); see also Acts 7:34 and Heb. 6:14.

2) In the text of the Holy Scriptures there are also frequently pleonastic expressions that consist of a circumstantial participle (present or past) and a personal verb form (predicate), close to each other in meaning. These combinations are either from Hebrew or Greek idioms. The following combinations are the most common:

---

[4]) A Greek Grammar of the New Testament, by Robert W. Funk, §422.

ѿвѣща́въ глаго́ла, ѿвѣща̀ глаго́лѧ, речѐ глаго́лѧ, написа̀ глаго́лѧ, воста́въ и҆дꙋ, и҆зы́де прохода̀ and others like them: Пїла́тъ же ѿвѣща̀* и҆̏мъ, глаго́лѧ* (Mark 15:9—"But Pilate answered them, saying"); О҆на́ же ѿвѣща́вши* глаго́ла* є҆мꙋ (Mark 7:28—"And she answered and said unto him"); ѿвѣща́въ* и҆̏мъ речѐ* (Luke 17:20—"he answered them and said"); Воста́въ* и҆дꙋ ко ѻ҆ц҃ꙋ моемꙋ (Luke 15:18—"I will arise and go to my father"); и҆зы́де* прохода̀* по рѧ́дꙋ галаті́йскꙋю странꙋ и҆ фрѷгі́ю (Acts 18:23—"he departed, and went over all the country of Galatia and Phrygia"); є҆го́же взе́мши* жена̀ скры̀* въ са́тѣхъ тре́хъ мꙋкѝ (Matth. 13:33—"which a woman took, and hid in three measures of meal").

Similar pleonastic expressions may also consist of two conjugated verb forms, for example: ѿвѣща́ша и҆ рѣ́ша є҆мꙋ (John 18:30—"They answered and said unto him"); и҆ свидѣ́тельствова и҆ речѐ (John 13:21—"and [he] testified, and said"); И҆са́їа же дерза́етъ и҆ глаго́летъ (Rom. 10:20—"But Esaias is very bold, and saith"); О҆́нъ же ѿве́ржесѧ и҆ речѐ (John 18:25—"He denied [it], and said").

§148. Word Order in the Sentence.

The position of the subject, predicate, object and circumstance [adverbial modifiers] in the sentence. The sequence followed for the subject, predicate, object and circumstance in a sentence is, in general, much the same as in Russian. However, there can also be an order of words proper to the Greek language rather than to the Slavonic:

In sentences of the determinant type, the noun part of the predicate sometimes is put before the subject, for example: и҆ бг҃ъ бѣ̀ сло́во (John 1:1—"and the word was God"); from the viewpoint of Russian speech, the word бг҃ъ is taken for the subject, but in reality the subject is сло́во, while бг҃ъ is the noun part of a composite predicate. In the Greek text this kind of ambiguity is avoided because the subject is accompanied by the definite article, whereas the noun part of the predicate is not: καὶ Θεὸς ἦν ὁ λόγος. Likewise: Дх҃ъ [є҆́сть] бг҃ъ (John 4:24—"God is a Spirit"); бг҃ъ бо въ человѣцѣхъ, человѣкъ бг҃ъ воздаѧ́нїемъ (Dec. 21, service for Metropolitan Peter of Kiev, Theotokion at Little Vespers—"For God is among men, God is a man by retribution").

Similarly, a second predicate accusative also sometimes precedes the accusative direct object, for example: и҆ ѻ҆ц҃а̀ своего̀ глаго́лаше бг҃а, καὶ Πατέρα ἴδιον ἔλεγεν τὸν Θεόν (John 5:18—"[but] said also that God was his Father"); человѣкъ быва́етъ бг҃ъ, да бг҃а а҆да́ма содѣлаетъ (Vespers for March 24, Theotokion—"God becomes man, so as to make Adam divine"). When two accusatives are expressed by adjectives (or by participles), the predicate accusative is in the short form, which can be an indicator to eliminate ambiguity, for example: нарекꙋ не лю́ди моѧ̑, лю́ди моѧ̑: и҆ невозлю́бленнꙋю, возлю́бленꙋ* (Rom. 9:25—"I will call them my people, which were not my people; and her beloved, which was not beloved"). The following text from the Akathist to the Theotokos: Ра́дꙋйсѧ, любомꙋдрыѧ немꙋдрыѧ ѩ҆вла́ющаѧ: ра́дꙋйсѧ, хитрословє́сныѧ безсловє́сныѧ ѿблича́ющаѧ (9th Oikos—"Rejoice, thou that shewest philosophers to be fools: Rejoice, thou that constrainest the learned to silence") might be written more correctly thus: Ра́дꙋйсѧ, любомꙋдрыѧ немꙋдры* ѩ҆вла́ющаѧ: ра́дꙋйсѧ, хитрословє́сныѧ безсловє́сны* ѿблича́ющаѧ.

§149. The Position of the Attribute in a Sentence.

Attributive short adjectives usually stand before the modified noun in a sentence, but they can also stand after it, for example: Не мо́жетъ дре́во добро̀ плоды̀ ѕлы̀ твори́ти, ни дре́во ѕло̀ плоды̀ добры̀ твори́ти (Matth. 7:18—"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit"); А҆́ще бо вни́детъ въ со́нмище ва́ше мꙋжъ, зла́тъ пе́рстень носѧ̀, въ ри́зѣ свѣтлѣ, вни́детъ же и҆ ни́щъ въ хꙋдѣ ѡ҆де́ждѣ (James 2:2—"For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment").

Attributive adjectives in the long form (as also participles) can stand either before or after their modified noun, for example: Вни́дите ᲂу҆́зкими врата̀: ꙗ҆́кѡ простра̑ннаѧ врата̀ и҆ широ́кїй пꙋть вводѧ́й въ па́гꙋбꙋ (Matth. 7:13—"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction"); согрѣши́хъ преда́въ кро́вь непови́ннꙋю (Matth. 27:4—"I have sinned, [in that I have] betrayed innocent blood"); ка́мень же́рновный (Mark 9:42—"a millstone"); мѡѷсе́й повелѣ̀ кни́гꙋ распꙋстнꙋю написа́ти (Mark 10:4—"Moses suffered to write a bill of divorcement").

Possessive adjectives and pronouns (here belong possessive adjectives with the suffix -ск- as well), as a rule, follow the modified noun (perhaps this shows the influence of Greek, where possession is shown by a genitive following the modified noun), for example: Те́щїа же сі́мѡнова* лежа́ше ѻ҆гне́мъ жего́ма (Mark 1:30—"But Simon's wife's mother lay sick of a fever"); во дни̑ нѡ́евы* (Matth. 24:37—"But as the days of Noe were"); сы́на под҄ѧре́мнича* (Matth. 21:5—"[upon] the colt of-her-that-is-under-the-yoke [a colt the foal of an ass]"); къ горѣ̀ є҆леѡ́нстѣй* (Matth. 21:1—"unto the mount of Olives"); ѻ҆́чи на́ши* (Matth. 20:33—"[that] our eyes [may be opened]); ᲂу҆срамѧ́тсѧ сн҃а моегѡ̀ (Matth. 21:37—"They will reverence my son").

The possessive pronoun,however, is also met with before the modified noun: сїѐ твори́те въ моѐ* воспомина́нїе (Luke 22:19—"Do this in remembrance of me"); Бра́тїе, бл҃говоле́нїе ᲂу҆́бѡ моегѡ̀* се́рдца (Rom. 10:1—"Brethren, my heart's desire..."); слы́шасте бо моѐ* житїѐ (Gal. 1:13 —"For ye have heard of my way of life").

When there are two attributive long adjectives (or participles), the modified word is often placed between them: Кто̀ ᲂу҆̂бо є҆́сть вѣ́рный ра́бъ и҆ мꙋдрый (Luke 12:42—"Who then is that faithful and wise steward"); лꙋка́вый ра́бе и҆ лѣни́вый (Matth. 25:26—"Thou wicked and slothful servant").

Two or more attributive adjectives or participles, standing after the modified noun, frequently carry the main force of the logical accent, i.e. their meaning is somewhat emphatic: **до́брѣ, ра́бе благі́й и҆ вѣ́рный** (Matth. 25:21—"Well done, thou good and faithful servant"); **ра́дꙋетсѧ ра́достїю неизглаго́ланною и҆ препросла́вленною** (I Peter 1:8—"ye rejoice with joy unspeakable and full of glory"); **пре́жде да́же не прїитѝ дню̀ гд҃ню вели́комꙋ и҆ просвѣще́нномꙋ** (Acts 2:20—"before that great and notable day of the Lord come"); **въ наслѣ́дїе нетлѣ́нно и҆ несквѐрно и҆ неꙋвѧда́емо** (I Peter 1:4—"To an inheritance incorruptible, and undefiled, and that fadeth not away").

In some cases individual attributes in agreement with their modified noun and standing after it, may bear the logical accent, for example: **І҆и҃се, си́ло непобѣди́маѧ: і҆и҃се, ми́лосте безконе́чнаѧ. І҆и҃се, красото̀ пресвѣ́тлаѧ: і҆и҃се, любы̀ неизрече́ннаѧ** (Akathist [to the Sweetest Jesus], Oikos 3— "Jesus, Invincible Power! Jesus, Infinite Mercy! Jesus, Radiant Beauty! Jesus, Unspeakable Love!").

Two or more adjectives or participles in the long form, following the modified noun, may show an added characteristic; in such cases they are usually set off by a comma: **та́кѡ и҆зво́ли вни́ти и҆ въ до́мъ смире́нныѧ моеѧ̀ дꙋшѝ, прокаже́нныѧ* и҆ грѣ́шныѧ*** (2nd Prayer Before Communion —"so consent also to enter the house of my humble soul which is leprous and sinful"); **си́це ᲂу҆милосе́рдисѧ и҆ ѡ҆ мнѣ̀ грѣ́шнемъ, приходѧ́щемъ и҆ прикаса́ющемтисѧ** (*ibid.*, —"so also be compassionate with me, a sinner, as I approach and touch Thee"); **бл҃гознамени̑тыѧ трꙋбы̑ проповѣ́данїѧ, стра̑шныѧ* и҆ достослы̑шанныѧ*** (Vespers for Jan. 30, at 'Lord I have cried'—"those well-sounding trumpets of preaching, fearsome and meet to be heard").

§150. *Uncoördinated* attributes, expressed by the genitive case, usually follow the modified noun: **вре́мѧ плодѡ́въ** (Matthew 21:34—"the time of the fruit"); **во дни̑ написа́нїѧ** (Acts 5:37—"in the days of the taxing").

An uncoördinated attribute (in the genitive case), accompanied by a coördinate attribute [one agreeing in gender, number and case], usually precedes the modified noun: небе́сныхъ во́инствъ а҆рхїстрати́зи (Tropar for Monday—"Ye Rulers of the Heavenly Host").

However, various combinations are possible of uncoördinated attributes (in the genitive) and modified nouns, especially in Sticheras, for example: це́ркве* вели̑каѧ забра̑ла: заключе́ннꙋю сло́ва* две́рь: добротѡ́чныѧ присноживѡ́тныѧ дꙋ́ха* па́стырїе и҆ ᲂу҆чи́телїе (Jan. 30, at the Praises— "those great towers of the Church: the sealed Door of the Word: free-flowing pastors and teachers, forever reviving the spirit"); земнꙋ́ю тро́ицꙋ ст҃ы́хъ ї҆ера́рхѡвъ* да восхва́лимъ (Jan. 30, at the Litiya—"Let us praise the earthly trinity of holy hierarchs").

Uncoördinated attributes, expressed by oblique cases with a preposition and и҆́же, ꙗ҆́же, є҆́же, may be either before or after the modified noun, for example: Ста́рцы и҆̀же въ ва́съ* молю̀ (I Peter 5:1—"The elders which are among you I exhort"); паси́те є҆́же въ ва́съ* ста́до бж҃їе (I Peter 5:2— "Feed the flock of God which is among you").

Uncoördinated attributes with и҆́же, ꙗ҆́же, є҆́же, placed after the modified noun, are usually set apart by a comma (although not always), but those that precede the noun are not set apart, for example: но и҆ во всѧ́ко мѣ́сто вѣ́ра ва́ша, ꙗ҆́же къ бг҃ꙋ*, и҆зы́де (I Thess. 1:8—"but also in every place your faith to God-ward is spread abroad"); but also: ꙗ҆́кѡ сло́во на́ше є҆́же къ ва́мъ* не бы́сть є҆́й и҆ нѝ (II Cor. 1:18—"[that] our word toward you was not yea and nay"); По є҆́же во а҆́дъ* сошє́ствїи*, и҆ є҆́же и҆з̾ ме́ртвыхъ* воскресе́нїи (Octoechos, 10th Matins Stichera—"After the descent into hell and the resurrection from the dead..."

Use of the Negations «не» and «ни».

§151. *The particle* не.

1) The negative particle **не**, as in Russian, can be placed with any part of the sentence, although for the most part it is used with the predicate, for example: **и҆ и҆́же не собира́етъ со мно́ю, расточа́етъ** (Matth. 12:30—"and he that gathereth not with me scattereth abroad"); **Не се́й ли є҆́сть тектоно́въ сы́нъ; не ма́ти ли є҆гѡ̀ нарица́етсѧ марїа́мь;** (Matth. 13:55—"Is not this the carpenter's son? is not his mother called Mary [Mariam]?").

2) The particle **не** may be used in sentences with a limiting sense, for example: **Се́й не и҆згóнитъ бѣ́сы, то́кмѡ ѿ веельзеѵꙋ́лѣ кнѧ́зѣ бѣсо́встѣмъ** (Matth. 12:24—"This [fellow] doth not cast out devils, but by Beelzebub the prince of devils"); **Та́ть не прихо́дитъ, ра́звѣ да ᲂу҆кра́детъ и҆ ᲂу҆бі́етъ и҆ погꙋби́тъ** (John 10:10—"The thief cometh not, but for to steal, and to kill, and to destroy").

3) The particle **не** may be part of the conjunctive combination **да не** [**когда̀**] in subordinate clauses of cause or purpose with negation, e.g. **да не когда̀ восторга́юще пле́велы, восто́ргнете кꙋ́пнѡ съ ни́ми [и҆] пшени́цꙋ** (Matth. 13:29—"lest while ye gather up the tares, ye root up also the wheat with them"); **да не когда̀ ᲂу҆снꙋ̀ въ сме́рть, да не когда̀ рече́тъ вра́гъ мо́й...** (Evening Prayers —"lest I ever fall asleep unto death, lest mine enemy ever say..."); **да не кто̀ поплы́въ, и҆збѣ́гнетъ** (Acts 27:42—"lest any of them should swim out, and escape").

4) In the case of some verbs with a negative meaning (**запрети́ти**, to forbid; **возбрани́ти**, to prohibit, forbid) an infinitive dependant upon them (as in the Greek text) is encountered with the negation **не**, and in this case the **не** does not change the negative sense, for example: **Не запреще́нїемъ ли запрети́хомъ ва́мъ не ᲂу҆чи́ти ѿ и҆́мени се́мъ** (Acts 5:28—"Did we not straitly command you that ye should not teach in this name?" [*i.e.* 'Did we not forbid you to teach...']); likewise cf. Acts 5:40; **Кто̀ ва́мъ возбранѝ не покорѧ́тисѧ**

и҆́стинѣ (Gal. 5:7—"who did hinder you that ye should not obey the truth?"—*i.e.* 'who prevented you from obeying the truth"); є҆два̀ оу҆ста́виста наро́ды не жре́ти и҆̂ма (Acts 14:18—"scarce restrained they the people, that they had not done sacrifice unto them"— *i.e.* 'lest they do sacrifice', 'from doing sacrifice').

5) To indicate a limit of action, the combination не ктомꙋ (=no more, no longer) is used: не взáлчꙋтъ ктомꙋ, нижѐ вжáждꙋтъ (Rev. 7:16—"They shall hunger no more, neither thirst any more"); и҆ не ктомꙋ ѿставлѧ́ете є҆го̀ что̀ твори́ти (Mark 7:12—"And ye suffer him no more to do ought"); see also the Sunday Kondak of the 7th Tone.

6) With two verbs (or a circumstantial participle + a verb with a person-ending), having a mutual relationship of cause or result, there may be only one negation: да не вѣ́ровавше* спасꙋтсѧ* (Luke 8:12—"lest they should believe and be saved"); Нѣ́сть бо та́йно, є҆́же не ꙗ҆вле́но бꙋдетъ: нижѐ оу҆тае́но, є҆́же не позна́етсѧ*, и҆ въ ꙗ҆вле́нїе прі́идетъ* (Luke 8:17—"For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad"); А҆́ще не ѡ҆братите́сѧ*, и҆ бꙋдете* ꙗ҆кѡ дѣти, не вни́дете въ црⷭ҇тво нбⷭ҇ное (Matth. 18:3—"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven").

7) A double negation gives an affirmative meaning, for example: не возмо́жно є҆́сть не прїитѝ соблáзнѡмъ (Luke 17:1—"It is impossible but that offences will come", *i.e. they will come)*; и҆ ꙗ҆́коже не не оу҆досто́илъ є҆сѝ вни́ти (Prayer before Communion—"and as Thou didst not find unworthy to enter"), *i .e. Thou didst find worthy;* никто́же да не вѣ́рꙋетъ (Octoechos, Suday Exaposteilarion 3—"Let no man not believe"), that is, *let every man believe.* (Cf. §152, 3).

8) The particle не sometimes is not put next to the word to which it relates, for example: и҆ не ꙗ҆́сти и҆̀мъ бѣ̀ когда̀ (Mark 6:31—"and the had no leisure so much as to eat"), in place of the

expected и҆ ꙗ҆́сти и҆̀мъ не бѣ̀ когда̀. А҆́ще не сі́и пребꙋдꙋтъ (Acts 27:31—“Except these abide [in the ship]”) instead of А҆́ще сі́и не пребꙋдꙋтъ.

§152. *The particle* ни.

The basic meaning of the particle ни is that of a negatively-joining conjunction, and, depending on the order of sequence, it can mean “*neither*” or “*nor*”:

1) If the predicate with the negation не precedes, the particle ни has the meaning of “*neither*”, “*neither/nor*”, for example: Не вреди́те ни землѝ, ни мо́рѧ, ни древе́съ (Rev. 7:3—“Hurt not the earth, neither the sea, nor the trees”); before the first enumerated item, the particle ни may be omitted: Не стѧжи́те зла́та, ни сребра̀, ни мѣ́ди при поѧсѣ́хъ ва́шихъ, ни пи́ры въ пꙋ́ть, ни двою̀ ри҃зꙋ, ни сапѡ́гъ, ни жезла̀ (Matth. 10:9-10—“Provide neither gold, nor silver, nor nor brass in your purses, nor script for your journey, neither two coats, neither shoes, nor yet staves”).

2) If, however, the predicate (or the conjugated part of a composite predicate) follows the word (or words) with the particle ни, then the negation не in such cases is *absent*, for example: И҆̀же ни ви́дѣти мо́гꙋтъ, ни слы́шати, ни ходи́ти, cf. in the Russian: *которые не могутъ ни видѣть, ни слышать, ни ходить* (Rev. 9:20—“which can neither see, nor hear, nor walk”); ꙗ҆́кѡ ни на зако́нъ і҆ꙋде́йскїй, ни на це́рковь, ни на ке́сарѧ что̀ согрѣши́хъ (Acts 25:8—“[that] neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing at all”), but if the predicate were moved forward, then the particle не would have to be inserted: «ꙗ҆́кѡ не согрѣши́хъ что̀ (*anything*) ни на зако́нъ і҆ꙋде́йскїй, ни на це́рковь, ни на ке́сарѧ». Ꙗ҆́кѡ ни сме́рть, ни живо́тъ, ни а҆́гг҃ли, ни нача̑ла, нижѐ си̑лы, ни настоѧ̑щаѧ, ни грѧдꙋщаѧ, ни высота̀, ни глꙋбина̀, ни и҆́на тва́рь ка́ѧ возмо́жетъ на́съ разлꙋчи́ти ѿ любвѐ бж҃їѧ (Rom. 8:38-39—“For [I am persuaded that] neither death, nor life, nor angels, nor principalities, nor

powers, nor things present, nor things to come; nor height, nor depth, nor any other creature, shall be able to separate us from the love of God"), but — if the conjugated part of the composite predicate is before the enumeration: ꙗ҆́кѡ не возмо́жетъ ни сме́рть, ни живо́тъ, ни а҆́гг҃ли... ни и҆́на ка́ѧ тва́рь на́съ разлꙋчи́ти... Such a construction, when the predicate comes *after* the word with the particle ни, has the sense "*and not*". One might note also the following case of such usage:

A single ни may be used with nouns, pronouns or adverbs, for example: ни во ї҆и҃ли толи́ки вѣ́ры ѡ҆брѣто́хъ, compare with the Russian: *и* въ Израилѣ не* нашелъ я такой вѣры* (Matth. 8:10 —"I have not found so great faith, no, not in Israel"); и҆ ни тѣ́ма вѣ́ры ꙗ҆́ша, Russ.: *но и* имъ не* повѣрили* (Mark 16:13—"neither believed they them"); И҆ ни та́кѡ ра́вно бѣ̀ свидѣ́тельство и҆́хъ, Russ.: *Но и* такое свидѣтельство ихъ не* было достаточно* (Mark 14:59—"But neither so did their witness agree together").

But if a single ни is preceded by the predicate, then the negation by не is used (as indicated in point 1), and in that case ни has a somewhat emphatic meaning — "*even*", "*even so much as*", for example: не хотѧ́ше ни ѻ҆́чїю возвестѝ (Luke 18:13—"would not lift up so much as his eyes"); ꙗ҆́кѡ не мощѝ и҆̀мъ ни хлѣ́ба ꙗ҆́сти (Mark 3:20—"so that they could not so much as eat bread"); ꙗ҆́кѡ ктомꙋ̀ не вмѣщა́тисѧ ни при две́рехъ (Mark 2:2—"insomuch that there was no room to receive them, no, not so much as about the door").

The double ни ("neither... nor...") is used with the same parts of speech as the single: Ни со́лнцꙋ же, ни ѕвѣзда́мъ ꙗ҆́влꙑшымсѧ на мно́ги дни̑ (Acts 27:20—"And when neither sun nor stars in many days appeared"); ни се́й согрѣшѝ, ни роди́тєлѧ є҆гѡ̀ (John 9:2—"Neither hath this man sinned, nor his parents"); Ѻ҆ба́че ни мꙋ́жъ без̾ женъ̀, ни жена̀ без̾ мꙋ́жа (I Cor. 11:11— "Nevertheless neither is the man without the woman, neither the woman without the man [in the Lord]"); it can also be used with verb forms: Є҆гда́ бо и҆з̾ ме́ртвыхъ воскре́снꙋтъ, ни же́нѧтсѧ, ни посѧга́ютъ (Mark 12:25—"For when they shall rise from the dead, they neither marry, nor are given in marriage"); Прїи́де бо і҆ѡа́ннъ не ꙗ҆ды́й, ни пїѧ́й (Matth. 11:18—"For John came neither eating nor drinking"), cf. ни хлѣ́ба ꙗ҆ды́й, ни ни вїна̀ пїѧ̀ (Luke 7:34—"neither eating bread nor drinking wine"); cf. such Russian expressions as "*ни тотъ, ни этотъ*", "*ни дать, ни взять*".

3) Negative pronouns and adverbs: никто́же [no one], ничто́же [nothing], никі́й же, ни кото́рый [none], николи́же, никогда́же [never], нигдѣ́же [nowhere, in no place], ника́може [nowhere, *to* no place], and the numeral ни є҆ди́нъ [же] (not one, not a single...) have a similar use, i.e. if the predicate follows *after* them, then the negation не is eliminated, for example: и҆ никомꙋ́же ничто́же рѣ́ша: боѧ́хꙋбосѧ (Mark 16:8—"and they said nothing to anyone, for they were afraid"); никі́й же ра́бъ мо́жетъ двѣма̀ господи́нома рабо́тати (Luke 16:13—"no servant can serve two masters"); ни кото́рый прⷪ҇ро́къ прїѧ́тенъ є҆́сть во ѻ҆те́чествѣ свое́мъ (Luke 4:24—"No prophet is accepted in his own country"); и҆ мнѣ̀ николи́же да́лъ є҆сѝ козлѧ́те (Luke 15:29—"and yet thou never gavest me a kid"); ни гла́са є҆гѡ̀ нигдѣ́же слы́шасте, ни видѣ́нїѧ є҆гѡ̀ ви́дѣсте (John 5:37—"Ye have neither heard his voice at any time, nor seen his shape"); се́й же ни є҆ди́нагѡ ѕла̀ сотворѝ (Luke 23:41—"but this man hath done nothing amiss"); but if the predicate precedes, then the negative particle не is used, for example: Не могꙋ̀ а҆́зъ ѡ҆ себѣ̀ твори́ти ничесо́же (John 5:30—"I can of mine own self do nothing"); Ѹ҆таи́тисѧ бо є҆мꙋ̀ ѿ си́хъ не вѣ́рꙋю ничесомꙋ́же (Acts 26:26—"For I am persuaded that none of these things are hid from him"); въ не́мже не бѣ̀ никто́же никогда́же положе́нъ (Luke 23:53—"wherein never before man was laid"); и҆ не восхи́титъ и҆̀хъ никто́же ѿ рꙋкѝ моеѧ̀ (John 10:28—"neither shall any man pluck them out of my hand"); but: и҆ никто́же мо́жетъ восхи́тити и҆̀хъ ѿ

рꙋкѝ ѻ҆ц҃а̀ моегѡ̀ (John 10:29—"and no man is able to pluck them out of my Father's hand"); не и҆сходи́лъ ра́бъ тво́й ника́може (IV Kings 5:25—"Thy servant went no whither"); зна́менїѧ не сотворѝ ни є҆ди́нагѡ (John 10:41—"[John] did no miracle"); nevertheless sometimes, as an exception, the negative particle не may be encountered even with a predicate that comes after the above mentioned words, for example: и҆ ничесѡ́же є҆мꙋ̀ не глаго́лютъ (John 7:26—"and they say nothing unto him"); see also John 16:29.

4) With negation by не, the combination нижѐ has the sense of "*not even*"; the repeated ни often concludes with it, for example: Не коснѝсѧ, нижѐ вкꙋсѝ, нижѐ ѡ҆сѧжѝ (Col. 2:21—"Touch not; taste not; handle not"); Не пререче́тъ, ни козопїе́тъ, нижѐ ᲂу҆слы́шитъ кто̀ на распꙋтїѧхъ гла́са є҆гѡ̀ (Matth. 12:19—"He shall not strive, nor cry; neither shall any man hear his voice in the streets").

5) The particle ни is used also as the negative reply, "No", for example: ни: да не когда̀ восторга́юще пле́велы... (Matth. 13:29—"Nay; lest while ye gather up the tares [ye root up also...].

§153. Address.

Address is what we call a word or a combination of words indicating a person (or a thing) to whom speech is addressed.

Most often, address is expressed by a noun in the vocative case, for example: ᲂу҆чи́телю, гдѣ̀ живе́ши; (John 1:38—"Master, where dwellest thou?").

Address can also be expressed by substantivized adjectives and participles. The short forms of adjectives and passive participles show address in the vocative case with a special form (see §171, 6). The long forms of adjectives and participles (both passive and active) show address by means of a form identical with the nominative, for example: безꙋ́мне, въ сїю̀ но́щь дꙋшꙋ твою̀ и҆стѧ́жꙋтъ ѿ тебѐ (Luke 12:20—"Thou fool, this night thy soul shall be required of thee"); Возлю́бленнїи, молю̀ ꙗ҆́кѡ прише́льцєвъ и҆ стра́нникѡвъ (I Peter 2:11—"Dearly beloved, I beseech you as strangers and pilgrims").

Address may be *unextended*, if it is expressed by a single word, or *extended*, if expressed by a combination of words. The makeup of an extended address can be quite varied, for example: Ѻ҆ ро́де невѣ́рный и҆ развраще́нный, доко́лѣ бꙋ́дꙋ съ ва́ми; (Matth. 17:17—"O faithless and perverse generation, how long shall I be with you?"); Ѻ҆ и҆спо́лненне все́ѧкїѧ льсти̑ и҆ все́ѧкїѧ ѕло́бы, сы́не дїа́воль, вра́же все́ѧкїѧ пра́вды, не преста́неши ли развраща́ѧ пꙋти̑ гдⷭ҇ни пра́выѧ; (Acts 13:10—"O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?").

An address is often extended by a subordinate clause, for example: І҆́же ѡ҆ всѣ́хъ бл҃гі́й гдⷭ҇и, сла́ва тебѣ̀ (Tropar of Holy Thursday—"O Lord, Who art good towards all, glory to Thee"); Стра́стїю твое́ю, хрⷭ҇тѐ, ѡ҆мрачи́вый со́лнце, и҆ свѣ́томъ твоегѡ̀ воскрⷭ҇нїѧ, просвѣти́вый всѧ́ческаѧ, прїимѝ на́шꙋ вече́рнюю пѣ́снь, чл҃вѣколю́бче (Octoechos, Tone , Saturday Great Vespers at the Aposticha [Stichovna]—"By Thy passion, O Christ, Thou hast darkened the sun, and by the light of Thy Resurrection, Thou hast given all things light; accept our evening hymn, O Thou Who lovest mankind"). In most cases a subordinate clause is itself the address, since the 2nd-person pronoun, to which the subordinate clause refers, is in such cases omitted, e.g.: [Ты̀] Ѩ҆́же свѣ́тъ невече́рнїй ро́ждшаѧ, дꙋ́шꙋ мою̀ ѡ҆слѣ́пшꙋю просвѣти̑ (7th Morning Prayer—"O thou who barest the Unwaning Light, enlighten my blinded soul"); І҆́же бога́тый въ млⷭ҇ти, во́лею погре́блсѧ є҆сѝ (Octoechos, T. 2, Sunday at the 8th Ode—"Thou Who art rich in mercy, wast of Thine own will buried"); [Ты̀] На дре́вѣ распны́йсѧ, и҆ и҆з̾ ме́ртвыхъ воскресы́й, и҆ сы́й въ нѣ́дрѣхъ ѻ҆́тчихъ, ѡ҆чи́сти грѣхи̑ на́шѧ (Saturday at Vespers,

T. 2, at "Lord I have cried"—"O Thou Who wast crucified on the tree, and didst rise from the dead, and art [forever] in the bosom of the Father, cleanse our sins").

The interjection ѽ is often used in direct address to reinforce the strength of a vocative, for example: ѽ всепѣ́таѧ ма́ти (Akathist—"O All-Praised Mother").

The Use of Tenses.

§154. The Present Tense.

In Church Slavonic, the present tense forms have for the main part a use similar to that in Russian. One might note the following meanings of present tense forms:

1) The forms of the present tense indicate an action that coincides with the time of speaking, for example: А҆́зъ тре́бꙋю* тобо́ю крести́тисѧ, и҆ ты́ ли грѧде́ши* ко мнѣ̀ (Matth. 3:14—"I have need to be baptized of thee, and comest thou to me?").

2) The present tense may be used for a pictorial description of past time. Such a present tense is known as the *historical* (or *descriptive)* present, for example: Тогда̀ прихо́дитъ* і҆и҃съ ѿ галїле́и на і҆ѻрда́нъ ко і҆ѡа́ннꙋ кр҃ти́тисѧ ѿ негѡ̀ (Matth. 3:13—"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him").

3) The present tense may be used to express actions that are a constant characteristic of the given item or person, for example: И҆спыта́й и҆ ви́ждь, ꙗ҆́кѡ прⷪ҇ро́къ ѿ галїле́и не прихо́дитъ* (John 7:52—"Search, and see, that out of Galilee ariseth no prophet"); Всѧ̑ ᲂу҆̑бо, є҆ли̑ка а҆́ще рекꙋ́тъ ва́мъ (*фарисеи*) блюстѝ, соблюда́йте и҆ твори́те: по дѣлѡ́мъ же и҆́хъ не твори́те: гл҃ютъ* бо, и҆ не творѧ́тъ*. Свѧзꙋ́ютъ* бо бремена̀ тѧ̑жка и҆ бѣ́днѣ носи̑ма, и҆ возлага́ютъ* на плеща̀ человѣ́ческа: пе́рстомъ же свои́мъ не хотѧ́тъ* дви́гнꙋти и҆́хъ (Matth. 23:3-4—"All therefore whatsoever they [*the Pharisees*] bid

you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers").

4) Action in the immediate future may be expressed by means of the present tense forms of verbs of motion (и҆дꙋ, грѧдꙋ), for example: Воста́въ и҆дꙋ* ко ѻ҆́ц҃ꙋ моемꙋ (Luke 15:18—"I will arise and go to my father"); и҆ди́ же ко бра́тїи моеѝ, и҆ рцы̀ и҆̀мъ: восхождꙋ* ко ѻ҆́ц҃ꙋ моемꙋ и҆ ѻ҆́ц҃ꙋ ва́шемꙋ (John 20:17—"but go to my brethren, and say unto them, I ascend unto my Father, and your Father"); є҆́й, грѧдꙋ* ско́рѡ (Rev. 22:20—"Yea, I come quickly").

5) In Church Slavonic, present forms of certain verbs (not only verbs of motion) are encountered with a future meaning, determined by the context (see §84), for example: и҆̀мже ѿпꙋститѐ грѣхѝ, ѿпꙋстѧтсѧ и҆̀мъ: и҆ и҆̀мже держитѐ*, держа́тсѧ* (John 20:23—"Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained").

§155. The Future Tense.

The forms of the simple future tense are used to indicate future time in the perfective aspect, for example: и҆́же сотвори́тъ и҆ наꙋчи́тъ, се́й ве́лїй нарече́тсѧ въ ца́рствїи небе́снѣмъ (Matthew 5:19 —"whosoever shall do and teach them, the same shall be called great in the kingdom of heaven").

The forms of the compound future tense are used to signify future time in the imperfective aspect, and here the copula [connecting verb] does not entirely lose its lexical significance, so that besides showing action in the future it also adds its own additional meaning: и҆́мамъ — can add a sense of obligation or need: и҆́мать* пострада́ти* ѿ ни́хъ (Matth. 17:12—"[the Son of Man] shall also suffer of them"); и҆́же а҆́ще не прїи́метъ цр҃твїѧ бж҃їѧ, ꙗ҆́кѡ ѻ҆троча̀, не и҆́мать* вни́ти* въ нѐ (Luke 18:17—"Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein"); є҆гда̀ и҆́мꙋтъ* всѧ̑ сїѧ̑ сконча́тисѧ* (Mark 13:4—"[Tell us] when all these things shall be fulfilled"); but note the following example: и҆ и҆мѣ́ти* и҆́маши* сокро́вище на небесѝ (Matth. 19:21—"and thou shalt have treasure in heaven"), where и҆́маши approximates a "pure" copula [i.e. a mere tense indicator]. The connecting verb хощꙋ̀ brings with it nuances of desire, especially the manifestation of will, fate, providence or the elements: мꙋ́жїе, ви́ждꙋ, ꙗ҆́кѡ съ досажде́нїемъ и҆ мно́гою тщето́ю, не то́кмѡ бре́мене и҆ корабла̀, но и҆ дꙋ́шъ на́шихъ хо́щетъ* бы́ти* пла́ванїе (Acts 27:10—"Men, I perceive that this sailing will be with hurt and much damage, not only of the cargo and ship, but also of our lives"); что̀ ѹ҆́бо сїѐ хо́щетъ бы́ти (Acts 2:12—"What meaneth this?"). The copula на́чнетъ, besides indicating the start of a future action, can also show the inescapability or obligatory quality of an action: и҆ тогда̀ на́чнеши* со стыдо́мъ послѣ́днее мѣ́сто держа́ти* (Luke 14:9—"and [lest] thou begin with shame to take the lowest room"), i.e. one "will have" to be in the lowest place.

Sometimes the verb бꙋ́дꙋ is also to be met with as a copula, used with infinitives, for example: и҆ а҆́ще бꙋ́детъ* ѡ҆брѣстѝ* ю҆̀ (Matthew 18:12—"and if so be that he find it"), in the Russian version: *и если случится найти ее;* госпо́дствовати бꙋ́детъ рꙋка̀ моѧ̀ (Psalter, 1st Old Testament Canticle, Song of Moses [Exodus 15:9]—"my hand shall have dominion").

§156. The Aorist.

The aorist expresses a simple action which preceded the moment of narration, without any characterization of the action in terms of duration or lack of duration, or distance in time.

The aorist may be formed from verbs of either the perfective or imperfective aspect, and for this reason the aorist of the perfective aspect indicates the limits of duration: that is, the completed state of the action; however, this is a quality not of the aorist, but of the aspect of the verb (ї҆тѝ — ї҆дóхъ, прїитѝ — прїидóхъ ["I was going" *vs.* "I arrived/I have come"]).

The function of the aorist is to tell a story. The narrator uses the aorist to express the main actions of the case or event. Inherent is the aorist is the vivid sense of what has happened, reflecting the direct interest of the narrator.

Входѧ́щꙋ же є҆̀мꙋ въ нѣ́кꙋю ве́сь, срѣ́тоша (1) є҆го̀ де́сѧть прокаже́нныхъ мꙋже́й и҆̀же ста́ша (2) и҆здале́ча: И҆ ті́и вознесо́ша (3) гла́съ, глаго́люще: і҆и҃се наста́вниче, поми́лꙋй ны̀. И҆ ви́дѣвъ речѐ (4) и҆̀мъ: ше́дше покажи́тесѧ свѧще́нникѡмъ: и҆ бы́сть (5) и҆дꙋ́щымъ и҆̀мъ ѡ҆чи́стишасѧ (6). (Luke 17:12-14—"And as he entered into a certan village, there met him ten men that were lepers, which stood afar off: And they lifted up their voices, and said: Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed").

The chain of the main events of this incident are expressed in the aorists numbered 1, 2, 3, 4, 5, 6.

§157. The Imperfect (Past Continuous).

The imperfect expresses an action that is correlative to another main action (or fact), usually expressed by an aorist, or sometimes by a predicate participle.

The aorist tells a story, while the imperfect, wedged in as it were, adds to the main action another, additional action, one that clarifies or accompanies the main action.

The imperfect may not always be relative to a specific action in the incident described; it may express an action related to the general circumstances of the incident or event, and its relationship is then viewed only in context; in such a case, for convenience, one might add "at that time".

An example of the combined use of the aorist and the imperfect:

И҆ оу҆слы́ша (1) ца́рь и҆́рѡдъ: [ꙗ҆вѣ̀ бо бы́сть и҆́мѧ є҆гѡ̀] и҆ глаго́лаше, (2) ꙗ҆́кѡ і҆ѡа́ннъ кр҇ти́тель ѿ ме́ртвыхъ воста̀, и҆ сегѡ̀ ра́ди си҃лы дѣ́ютсѧ ѡ҆ не́мъ. И҆ні́и глаго́лахꙋ, (3) ꙗ҆́кѡ и҆лїа̀ є҆́сть: и҆ні́и же глаго́лахꙋ, (4) ꙗ҆́кѡ пр҇ро́къ, и҆лѝ ꙗ҆́кѡ є҆ди́нъ ѿ пр҇ро́къ. Слы́шавъ же и҆́рѡдъ речѐ (5), ꙗ҆́кѡ, є҆го́же а҆́зъ оу҆сѣ́кнꙋхъ і҆ѡа́нна, то́й є҆́сть: то́й бо воста̀ ѿ ме́ртвыхъ. То́й бо и҆́рѡдъ посла́въ, ꙗ҆́тъ (6) і҆ѡа́нна, и҆ свѧза̀ (7) є҆го̀ въ темни́цѣ, и҆рѡдїа́ды ра́ди жены̀ фїлі́ппа бра́та своегѡ̀, ꙗ҆́кѡ ѡ҆жени́сѧ (8) є҆́ю. Глаго́лаше (9) бо і҆ѡа́ннъ и҆́рѡдови: не досто́итъ тебѣ̀ и҆мѣ́ти женꙋ̀ [фїлі́ппа] бра́та твоегѡ̀. И҆рѡді́а же гнѣ́вашесѧ (10) на него̀, и҆ хотѧ́ше(11) є҆го̀ оу҆би́ти: и҆ не можа́ше(12). И҆́рѡдъ бо боѧ́шесѧ (13) і҆ѡа́нна, вѣ́дый є҆го̀ мꙋ́жа пра́ведна и҆ ст҃а, и҆ соблюда́ше (14) є҆го̀: и҆ послꙋ́шавю є҆го̀, мнѡ́га творѧ́ше(15), и҆ въ сла́дость є҆гѡ̀ послꙋ́шаше (16). (Mark 6:14-20—"And king Herod heard of him (for his name was spread abroad), and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him. Others said, That it is Elias, and others said, That it is a prophet, or as one of the prophets. But when Herod heard thereof, he said, It is John whom I beheaded: he is risen from the dead. For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her. For John had said unto Herod, It is not lawful for thee to have thy brother's wife. Therefore Herodias had a quarrel against him, and would have killed him, but she could not: For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly").

The aorists 1, 5, 6, 7, 8 present an outline of the incident's main actions. Глаго́лаше (2) corresponds to оу҆слы́ша (2): the aorist 1 in the perfective aspect shows a completed action; the imperfect 2 reveals the result of the aorist's action. The imperfects 3 and 4 add secondary information and are correlative to the general circumstances of this incident, that is, the report of the works of the Saviour. Imperfects 10, 11, 12, 13, 14, 15 and 16 relate to the aorists ꙗ҆́тъ (6) and сказа̀ (7) and explain the reasons why St. John the Baptist was confined to prison.

Correlation almost always coincides with simultaneity [events happening at the same time]. One might note the following cases of the use of the imperfect:

1) An accompanying action:

По си́хъ и҆́де і҆и҃съ на ѻ҆́нъ по́лъ мо́рѧ галїле́и тїверїа́дска: И҆ по не́мъ и҆дѧ́ше наро́дъ мно́гъ (John 6:1-2—"After these things Jesus went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him").

The imperfect **и҆дѧ́ше** is correlative to **и҆́де**.

2) Independant action of the imperfect:

И҆до́ста же па́ки къ себѣ̀ ᲂу҆ченика̀. Марі́а же стоѧ́ше ᲂу҆ гро́ба внѣ̀ пла́чꙋщи (John 20: 10-11 —"Then the disciples went away again unto their own home. But Mary stood without at the sepulchre weeping").

The imperfect **стоѧ́ше** is correlative to **и҆до́ста**, i.e. at the time that the Apostles went away, Mary stood (was remaining) at the sepulchre.

Ма́рѳа ᲂу҆̑бо є҆гда̀ ᲂу҆слы́ша, ꙗ҆́кѡ і҆и҃съ грѧде́тъ, срѣ́те є҆го̀: марі́а же до́ма сѣдѧ́ше (John 11:20 —"Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house").

The imperfect **сѣдѧ́ше** is correlative to the main action, expressed by the aorist **срѣ́те**.

3) The action of the imperfect as a result. It follows an aorist of the perfective aspect and reveals the result of the aorist's action:

И҆ а҆́бїе прозрѣ̀ и҆ вслѣ́дъ є҆гѡ̀ и҆дѧ́ше, сла́вѧ бг҃а (Luke 18:43—"And immediately he received his sight, and followed him, glorifying God"); **По си́хъ же прїи́де і҆и҃съ и҆ ᲂу҆ченицы̀ є҆гѡ̀ въ**

жидо́вскꙋю зе́млю: и҆ тꙋ̀ жива́ше съ ни́ми и҆ крестѧ́ше (John 3:22—"After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and baptized").

The actions of the imperfects are correlative to the actions of the aorists.

4) The action of the imperfect serves as a background for that of the aorist:

Ꙗ҆́коже пла́кашесѧ, прини́че во гро́бъ (John 20:11—"as she wept, she stooped down, [and looked] into the sepulchre"). **Ꙗ҆́коже и҆дѧ́хꙋ пꙋте́мъ, прїидо́ша на нѣ́кꙋю во́дꙋ** (Acts 8:36—"And as they went on the way, they came unto a certain water"). **И҆ бы́сть, є҆гда̀ молѧ́шесѧ, видѣ́нїе лица̀ є҆гѡ̀ и҆́но, и҆ ѡ҆дѣѧ́нїе є҆гѡ̀ бѣло̀ блиста́ѧсѧ** (Luke 9:29—"And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening").

The action of the imperfect as a background can be presented in a more extended manner:

Жи́знь во гро́бѣ возлежа́ше (1), **и҆ печа́ть на ка́мени надлежа́ше** (2), **ꙗ҆́кѡ царѧ̀ спѧ́ща во́ини стрежа́хꙋ** (3) **хрⷭ҇та̀: и҆ а҆гг҃ли сла́вѧхꙋ** (4), **ꙗ҆́кѡ бг҃а безсме́ртна, жены̀ же взыва́хꙋ** (5): **воскре́се гдⷭ҇ь, подаѧ̀ мі́рови ве́лїю ми́лость** (Octoechos, T. 7, Sedalen at Sunday Matins—"After Life had been laid in the tomb, and the seal had been set upon the stone, the soldiers watched Christ as it were a sleeping King; and the Angels glorified Him as God immortal, while the women cried out: The Lord is risen, granting the world great mercy").

The imperfects 1, 2, 3, 4, and 5 of this example are correlative to the circumstances of the death and resurrection of Christ. They are a contrasting background for the aorist **воскре́се**.

5) Imperfect with an explanatory meaning:

По си́хъ и҆́де і҆и҃съ на ѻ҆́нъ по́лъ мо́рѧ галїле́и тїверїа́дска: И҆ по не́мъ и҆дѧ́ше наро́дъ мно́гъ, ꙗ҆́кѡ ви́дѧхꙋ зна́менїѧ є҆гѡ̀, ꙗ҆̀же творѧ́ше над̾ недꙋ́жными (John 6:1-2—"After these things Jesus

went over the sea of Galilee, which is [the sea] of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased").

Ви́дѧхꙋ and **творѧ́ше** are correlative to the activity of the Saviour and to the imperfect **и҆дѧ́ше** and are explanatory.

Тогда̀ ᲂу҆́бо вни́де и҆ дрꙋгі́й ᲂу҆чени́къ, прише́дый пре́жде ко гро́бꙋ, и҆ ви́дѣ и҆ вѣ́рова. Не ᲂу҆̂ бо вѣ́дѧхꙋ писа́нїѧ, ꙗ҆́кѡ подоба́етъ є҆мꙋ̀ и҆з̾ ме́ртвыхъ воскре́снꙋти (John 20:8-9—"Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead").

Не вѣ́дѧхꙋ is correlative to **ви́дѣ и҆ вѣ́рова** and is explanatory.

Ѡ҆бра́щьсѧ же пе́тръ ви́дѣ ᲂу҆чени́ка̀, є҆го́же люблѧ́ше і҆и҃съ, во слѣ́дъ и҆дꙋ́ща (John 21:20—"Then Peter, turning about, saw the disciple whom Jesus loved following").

The imperfect **люблѧ́ше** is explanatory.

6) Imperfects in a description of the details of an incident or event:

И҆ поѧ́ша ю҆нца̀ и҆ сотвори́ша [та́кѡ], и҆ призыва́хꙋ (1) **и҆́мѧ Ваа́лово ѿ ᲂу҆́тра до полꙋ́дне, и҆ рѣ́ша: послꙋ́шай на́съ, Ваа́ле, послꙋ́шай на́съ, и҆ не бѣ̀ гла́са ни послꙋша́нїѧ. И҆ риста́хꙋ** (2) **ѡ҆́коло же́ртвенника, є҆го́же сотвори́ша... и҆ зова́хꙋ** (3) **гла́сомъ вели́кимъ, и҆ кроа́хꙋсѧ** (4) **по ѡ҆бы́чаю своемꙋ̀ ножа́ми, и҆ мно́зи би́шасѧ бичмѝ, до проли́тїѧ кро́ве своеѧ̀. И҆ прорица́хꙋ** (5), **до́ндеже пре́йде ве́черъ** (III Kings 18:26-29—"And they took a bullock, and dressed it, and called on the name of Baal from the morning till noon, and said, Hear us, O Baal, hear us. And there was no voice nor any that answered. And they leaped about the altar which they had made... And they cried out in a great voice, and cut themselves according to their custom with knives, and many flogged themselves with whips until their blood flowed. And they prophesied until the evening came").

The imperfects 1, 2, 3, 4, and 5 express details of this incident, and are correlative to the facts of bringing sacrifice to Baal — пољша and сотвори́ша.

7) Descriptive imperfects with a sense of characterization:

Бы́сть же на всѧ́кой дꙋшѝ стра́хъ, мно́га бо чꙋдеса̀ и҆ знаме́нїѧ а҆п҃тлы бы́ша во і҆ерꙋсали́мѣ. стра́хъ же ве́лїй бѧ́ше (1) на всѣ́хъ и҆̀хъ. всѝ же вѣ́ровавшїи бѧ́хꙋ (2) вкꙋ́пѣ, и҆ и҆мѧ́хꙋ (3) всѧ̑ ѻ҆́бща. И҆ стѧжа̑нїѧ и҆ и҆мѣ̑нїѧ продаѧ́хꙋ (4), и҆ раздаѧ́хꙋ (5) всѣ̑мъ, є҆го́же а҆́ще кто̀ тре́боваше (6): По всѧ̑ же днѝ терпѧ́ще є҆диноду́шнѡ въ цр҃кви, и҆ ломѧ́ще по домѡ́мъ хлѣ́бъ, прїима́хꙋ (7) пи́щꙋ въ ра́дости и҆ въ простотѣ̀ се́рдца, Хва́лѧще бг҃а и҆ и҆мꙋ́ще бл҃года́ть ѹ҆ всѣ́хъ люде́й. Гд҃ь же прилага́ше (8) по всѧ̑ днѝ цр҃кви спаса́ющїѧсѧ (Acts 2: 43-47—"And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved").

The aorists бы́сть and бы́ша give the facts, while the imperfects 1, 2, 3, 4, 5, 6, 7 and 8 give the details, characterizing the first community of Christians. The imperfects are correlative to бы́сть and бы́ша.

8) Imperfects showing repetition:

Є҆́сть же во і҆ерꙋсали́мѣхъ ѻ҆́вчаѧ кꙋпѣ́ль, ꙗ҆́же глаго́летсѧ є҆вре́йски виѳесда̀, пѧ́ть при́творъ и҆мꙋ́щи. Въ тѣ́хъ слежа́ше (1) мно́жество болѧ́щихъ, слѣпы́хъ, хромы́хъ, сꙋхи́хъ, ча́ющихъ движе́нїѧ воды̀. А҆́гг҃лъ бо гд҃ень на всѧ́ко лѣ́то схожда́ше (2) въ кꙋпѣ́ль, и҆ возмꙋща́ше (3) во́дꙋ: и҆ и҆̀же пе́рвѣе влѧ́заше (4) по возмꙋще́нїи воды̀, здра́въ быва́ше (5), ꙗ҆́цѣмъ же недꙋ́гомъ ѡ҆держи́мъ быва́ше (6) (John 5:2-4—"Now there is at Jerusalem by

the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had").

The imperfect єлєжа́шє (1) shows the duration of the action; the other imperfects, 2, 3, 4, 5 and 6 show repeated action. All the imperfects are correlative to the fact of healing at the pool, taken in context, so that one could add "at that time".

9) Fairly often, the imperfect is employed as an introductory word for someone else's speech (usually the words глаго́лашє, вопїѧ́шє, взыва́шє [said, exclaimed, cried out] and others): и҆ глаго́лашє и҆̀мъ: и҆дѣ́жє а҆́щє вни́дитє въ до́мъ, тꙋ̀ прєбыва́йтє (Mark 6:10—"And he said unto them, In what place soever ye enter into an house, there abide").

The Perfect (Past Complete)

§158. The perfect expresses a retrospective viewpoint of the speaker, i.e a looking back. For this reason the perfect does not develop the action, but puts the process that it signifies *outside the main context* that makes up the action of the narrative, and reflects the vivid involvement of the speaker; in other words, the perfect *objectivizes* [1] the process it signifies. Thus, the speaker makes use of the perfect to express those actions or facts, which in his consciousness have an objective meaning. To make this easier to understand, one could periphrase the meaning of the perfect by such words as "this is an indisputable fact", or "as everyone knows perfectly well..." [2].

---

[1] C. H. Van Schooneveld, "A Semantic Analysis of the Old Russian Finite Preterite System". 1959. p. 92.

[2] Ibid., p. 95.

The point of departure for "looking back" is the present, as shown by the copula (є҆́смь, є҆сѝ, є҆́сть...). Hence the perfect is for the most part to be met with in conjunction with the present or future tenses.

Since the perfect signifies a process outside of its development in time, outside of showing objectiveness, the action of the perfect can also have the sense of result as seen from the moment of narration, sometimes having a characterizing relationship to the subject.

The forms of the perfect can be either in the perfective or imperfective aspect, depending on the present stems they are derived from.

Examples:

1) Предста́ша (1) ца́рїе зе́мстїи, и҆ кнѧ́зи собра́шасѧ (2) вкꙋ́пѣ: на г҃да, и҆ на хр҃та̀ є҆гѡ̀. Собра́шасѧ (3) бо вои́стиннꙋ во гра́дѣ се́мъ на ст҃а́го ѻ҆́трока твоегѡ̀ і҆и҃са, є҆го́же пома́залъ є҆сѝ, и҆́рѡдъ же и҆ понті́йскїй пїла́тъ, съ ꙗ҆зы́ки и҆ людьмѝ і҆и҃левыми (Acts 4:26-27—"The kings of the earth rose up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together").

Here the aorists 1, 2 and 3, developing the action, comprise the main context of the narrative; the action of the perfect is outside of this context and constitutes an objective fact — є҆го́же пома́залъ є҆сѝ. The perfect expresses an action earlier than that of the aorists, yet it had an equally important significance at the moment of telling.

2) Занѐ, разꙋ́мное бж҃їе, ꙗ҆́вѣ є҆́сть въ ни́хъ: бг҃ъ бо ꙗ҆ви́лъ є҆́сть и҆̀мъ (Rom. 1:19—"Because that which may be known of God is manifest in them; for God hath shewed it unto them").

The action of the perfect is an objective fact; its result is at hand at the moment of telling — ꙗ҆́вѣ є҆́сть...

3) Оу҆чи́тель прише́лъ є҆́сть и҆ глаша́етъ тѧ̀ (John 11:28—"The Master is come, and calleth for thee").

4) Во грѣсѣ́хъ ты̀ роди́лсѧ є҆сѝ ве́сь, и҆ ты̀ ли ны̀ оу҆чи́ши; (John 9:34—"Thou wast altogether born in sins, and dost thou teach us?").

5) Ꙗ҆́кѡ бри́твꙋ и҆зѡщре́нꙋ сотвори́лъ є҆сѝ ле́сть. Возлюби́лъ є҆сѝ ѕло́бꙋ па́че благосты́ни... Возлюби́лъ є҆сѝ всѧ҄ глаго́лы потѡ́пныѧ, ꙗ҆зы́къ льсти́въ. Сегѡ̀ ра́ди бг҃ъ разрꙋши́тъ тѧ̀ до конца̀... (Ps. 51:4-7—"As a sharp razor thou hast wrought deceit. Thou hast loved malice more than goodness... Thou hast loved all the words of ruin, O deceitful tongue. Therefore God will destroy thee forever...").

In these examples, besides the sense of objectivity from the viewpoint of the speaker, example 3) shows the result at the moment of speaking; in examples 4) and 5) the action of the perfect is one of characterization, and one might paraphrase them by the question "what is the nature of... ?".

Note. In dialectal forms of Russian there exist special participial expressions: «онъ пришодце (есть пришедши)», cf. example 3) above, «онъ поѣмши (есть поѣвши)». These expressions would appear to be nothing else than forms of the perfect with a resultative sense, only composed with the active participle in -ш. On the other hand, forms with a past tense copula such as «когда мы пришли, онъ былъ уставши» — can be viewed as a pluperfect. Forms with the copula in the future tense may be seen as a future resultative, for example: «Нешто я неѣмши буду».

§159. Based on the perfect tense's sense of objectiveness, as speaking of a known fact, its uses may be grouped as follows:[3]

---

[3]) Op. cit., p. 95.

I. The case is known to all, besides those addressed. Encountered with a sense of conviction:

7) Тве́рдѡ оу҆бо да разꙋмѣ́етъ ве́сь до́мъ і҆и҃левъ, ꙗ҆́кѡ и҆ г҃да и҆ х҃рⷭ҇та̀ є҆го̀ бг҃ъ сотвори́лъ є҆́сть (1), сего̀ і҆и҃са, є҆го́же вы̀ распа́сте (Acts 2:36—“Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ”).

The speaker urges the hearer to accept an objective fact (1), which is obvious to the speaker. The action of the perfect (1) took place prior to that of the aorist (2) (that of the main context), but its meaning still had effect at the moment of utterance.

8) І҆ѡа́ннъ оу҆бо крести́лъ є҆́сть водо́ю, вы́ же и҆́мате крести́тисѧ дх҃омъ ст҃ы́мъ (Acts 11:16 —“John indeed baptized with water, but ye shall be baptized with the Holy Ghost”).

9) И҆ ви́дѣлъ є҆сѝ є҆го̀, и҆ глаго́лѧй съ тобо́ю, то́й є҆́сть (John 9:37—“Thou hast both seen him, and it is he that talketh with thee”).

Here one could also add examples 2) and 3) from above.

II. The case is generally known to all, except the speaker. This is encountered as the conclusion of a thought:

10) Оу҆чи́телю, до́брѣ ре́клъ є҆сѝ (Luke 20:39—“Master, thou hast well said”).

11) Слы́шавъ же сїѧ̀ і҆и҃съ, речѐ є҆мꙋ̀: є҆щѐ є҆ди́нагѡ не доконча́лъ є҆сѝ (Luke 18:22—“Now when Jesus heard these things, he said unto him, Yet lackest thou one thing”).

III. The case is generally known to all, except the speaker and the person addressed. This is encountered as an expression of doubt, in a direct or indirect question, or in conditional sentences.

12) Ке́сарѧ ли наре́клъ є҆сѝ, къ ке́сарю по́йдеши (Acts 25:12—“Hast thou appealed unto Cæsar? Unto Cæsar shalt thou go”).

13) Кто̀ ѹ҆́бо є҆́сть, и҆ что̀ є҆́сть сотвори́лъ; (Acts 21:33—"[and the chief captain demanded] who he was, and what he had done").

14) И҆ бы́сть, є҆гда̀ возврати́сѧ, прїи́мъ ца́рство, речѐ пригласи́ти рабы҄ ті́н, и҆̀мже дадѐ сребро̀, да ѹ҆вѣ́сть, ка́кову ку́плю сꙋть сотвори́ли (Luke 19:15—"And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading").

IV. The case is generally known to all, including the speaker and the person addressed. This is encountered in corroborations:

15) Поклоню́сѧ ко хра́мꙋ свѧто́мꙋ твоемꙋ̀, и҆ и҆сповѣ́мсѧ и҆́мени твоемꙋ̀ ѡ҆ ми́лости твое́й и҆ и҆́стинѣ твое́й: ꙗ҆́кѡ возвели́чилъ є҆сѝ над̾ всѣ́ми и҆́мѧ твоѐ свѧто́е (Ps. 137:2—"I will worship towards thy holy temple, and I will give glory to thy name, for thy mercy, and for thy truth: for thou hast magnified thy holy name above all").

16) И҆скꙋси́лъ є҆сѝ се́рдце моѐ, посѣти́лъ є҆сѝ но́щїю: и҆скꙋси́лъ мѧ̀ є҆сѝ, и҆ не ѡ҆брѣ́тесѧ во мнѣ̀ непра́вда (Ps. 16:3—"Thou hast proved my heart, and visited it by night: thou hast tried me by fire, and iniquity hath not been found in me").

This last type of perfect is especially frequent in liturgical texts, where the good works of a Saint or the mercies of God towards mankind are usually enumerated, as having an objective significance in the consciousness of the speaker, and usually expressed in the 2nd person. Hence, as it would appear, out of frequent usage, the 2nd person singular of the perfect almost completely displaced the 2nd person singular of the aorist; the latter occurs only as an exception, although in the texts prior to Patriarch Nikon's reforms, the 2nd person singular of the aorist was as common as that of the perfect.

An example of the modern text:

Роди́лсѧ є҆сѝ ꙗ҆́кѡ са́мъ восхотѣ́лъ є҆сѝ, ꙗ҆ви́лсѧ є҆сѝ ꙗ҆́кѡ са́мъ и҆зво́лилъ є҆сѝ: пострада́лъ є҆сѝ пло́тїю бж҃е на́шъ, и҆з̾ ме́ртвыхъ воскрⷭ҇лъ є҆сѝ попра́въ сме́рть. возне́слсѧ є҆сѝ во сла́вѣ, всѧ́ческаѧ и҆сполнѧ́ѧй, и҆ посла́лъ є҆сѝ на́мъ дх҃а бж҃е́ственнаго, є҆́же воспѣва́ти и҆ сла́вити твоѐ бж҃ество̀ (From the service for Ascension Day, the Aposticha [Stichovna] at Vespers—"Thou wast born as Thou didst will, Thou didst appear of Thine own choice: Thou didst suffer in the flesh, O our God: Thou didst rise from the dead, trampling down death. Thou didst ascend in glory, fulfilling all, and dist send us the Divine Spirit, that we may praise and glorify Thy Godhead").

Here is the same text as it was printed under Patriarch Joseph:

Роди́сѧ ꙗ҆́кѡ са́мъ восхотѣ̀, ꙗ҆ви́лсѧ є҆сѝ ꙗ҆́кѡ са́мъ и҆зво́ли, пострада̀ пло́тїю бж҃е на́шъ. и҆змр҃твыхъ воскрⷭ҇се, попра́въ сме́рть. вознесе́сѧ во сла́вѣ, и҆̓́же всѧ́ческаѧ и҆сполнѧ́ѧй. и҆ посла́лъ є҆сѝ на́мъ дх҃ъ бж҃е́ственный, во є҆́же воспѣва́ти и҆ сла́вити твоѐ бж҃ество̀.

The 2nd person singular of the aorist and imperfect have been preserved intact only in the Gospel text used in Divine services (and even then not in all editions), while in editions of the Gospel in Church Slavonic for private reading, the 2nd person of the aorist and imperfect have been replaced by the 2nd person of the perfect tense.

For example, in the liturgical text:

Є҆гда̀ бѣ̀ (1) **ю҆́нъ, поѧ́сашесѧ** (2) **са́мъ, и҆ хожда́ше** (3), **а҆̀може хотѧ́ше** (4): **є҆гда̀ же состарѣ́ешисѧ, и҆ воздѣ́жеши рꙋ́цѣ твоѝ, и҆ и҆̓́нъ тѧ̀ поѧ́шетъ, и҆ веде́тъ, а҆̀може не хо́щеши** (John 21:18—"When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not").

The aorist **бѣ̀** introduces a new action into the narrative: the imperfects 2, 3 and 4 are correlative to **бѣ̀** and add details.

In non-liturgical editions, the 2nd person aorist 1 and the imperfects 2, 3 and 4 have been replaced by perfects, which upsets the system of past tenses: **Є҆гда̀ бы́лъ є҆сѝ ю҆́нъ, поѧ́салсѧ є҆сѝ са́мъ, и҆ ходи́лъ є҆сѝ, ꙗ҆́може хотѣ́лъ є҆сѝ...**

§160. Concerning the Forms бы́хъ, бѣ́хъ, бѧ́хъ.

The forms of **бы́хъ** and **бѣ́хъ** are both aorists, in both form and meaning, only the forms of **бы́хъ** are in the perfective aspect, while those of **бѣ́хъ** are imperfective:

И҆́же по мнѣ̀ грѧды́й, предо мно́ю бы́сть: ꙗ҆́кѡ пе́рвѣе менѐ бѣ̀ (John 1:15—"He that cometh after me, is preferred before me: for he was before me").

Бы́сть expresses a state, with an indication of the limits of duration, whereas **бѣ̀** expresses a state in general, without indicating limits of duration.

Всѧ̑ тѣ́мъ бы́ша (1), **и҆ без̾ негѡ̀ ничто́же бы́сть** (2), **є҆́же бы́сть** (3) (John 1:3—"All things were made by him; and without him was not any thing made that was made").

The aorists 1, 2 and 3 signify a completed action (compare the Russian version: *Все черезъ Него начало быть, и безъ Него ни что не начало быть, что начало быть*).

Въ нача́лѣ бѣ̀ (1) **сло́во, и҆ сло́во бѣ̀** (2) **къ бг҃ꙋ, и҆ бг҃ъ бѣ̀** (3) **сло́во** (John 1:1—"In the beginning was the Word, and the Word was with God, and the Word was God").

The aorists 1, 2 and 3 express a state in general, as in the first example.

The 3rd person aorist of the perfective aspect — **бы́сть** — is fairly frequently used as an impersonal clause, expressed by a single word (equivalent to the English "and it came to pass"); the comparable Russian expression would be "случилось": **И҆ бы́сть є҆гда̀ благословлѧ́ше и҆̀хъ, ѿстꙋпѝ ѿ ни́хъ, и҆ возноша́шесѧ на не́бо** (Luke 24:51—"And it came to pass, while he blessed them, he was parted from them, and carried up to heaven").

The forms of бѧ́хъ are used with all the peculiarities characteristic of the imperfect, i.e. they express actions that are relative to the main action: Бѣ́ (1) же і҆ѡа́ннъ крестѧ̀ во є҆нѡ́нѣ бли́зъ салі́ма, ꙗ҆́кѡ во́ды мно́ги бѧ́хꙋ (2) тꙋ̀ (John 3:23—"And John also was baptizing in Ænon near to Salim, because there was much water there").

Бѧ́хꙋ (2) expresses an action relative to the main action, the latter being expressed by the aorist (1), and so бѧ́хꙋ is explanatory.

§161. The Pluperfect (Distant Past).

The pluperfect expresses action previous to another past action. The copula of the pluperfect (бѣ́хъ or бѧ́хъ) indicates a certain moment in the past, while the participle ending in -лъ signifies some action that took place at a still more distant time, but which is represented as being resultant in the time indicated by the copula. The copula of the pluperfect, бѣ́хъ (aorist) and бѧ́хъ (imperfect) retains its time significance, and therefore the pluperfect has two forms of use.

a) The copula бѣ́хъ always stands in a chain of aorists that convey the action of the narrative, presenting new actions or facts: consequently, the partiple in -лъ with the copula бѣ́хъ indicates a preceding action within the chain of aorists. For example:

1) Мно́гꙋ же вре́мени минꙋ́вшꙋ, и҆ сꙋ́щꙋ ᲂу҆жѐ не безбѣ́днꙋ пла́ванїю, занѐже и҆ по́стъ ᲂу҆жѐ бѣ̀ преше́лъ, совѣ́товаше па́велъ... (Acts 27:9—"Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them...").

The pluperfect бѣ̀ преше́лъ introduces a new report. Бѣ̀ is linked to the actions indicated by the predicate participles минꙋ́вшꙋ, сꙋ́щꙋ (dative absolute [see §197]); преше́лъ indicates that by this time (бѣ̀) the fast had already ended; совѣ́товаше (imperf.) indicates an action contemporaneous and correlative to the main action (which is understood — минꙋ́вшꙋ).

Other examples:

2) И҆́же въ мимоше́дшыѧ ро́ды ѡ҆ста́вилъ* бѣ̀* всѧ̑ ꙗ҆зы́ки ходи́ти въ пꙋте́хъ и҆́хъ (Acts 14:16—"Who in times past had suffered all nations to walk in their own ways").

3) И҆ нѣ́кто мꙋ́жъ въ лѵ́стрѣхъ не́мощенъ нога́ма сѣдѧ́ше, хро́мъ ѿ чре́ва ма́тере своеѧ̀ сы́й, и҆́же николи́же бѣ̀* ходи́лъ* (Acts 14:8—"And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked").

4) Се́й не бѣ̀* приста́лъ* совѣ́тꙋ и҆ дѣ́лꙋ и҆́хъ, ѿ а҆рїмаѳе́а гра́да і҆ꙋде́йска, и҆́же ча́ѧше и҆ са́мъ ца́рствїѧ бж҃їѧ (Luke 23:51—"The same had not consented to the counsel and deed of them; he was of Arimathæa, a city of the Jews, who also himself waited for the kingdom of God").

5) Мы́ же прише́дше въ кора́бль, ѿвезо́хомсѧ въ а҆́ссонъ, ѿтꙋдꙋ хотѧ́ще поѧ́ти па́ѵла: та́кѡ бо на́мъ бѣ̀* повелѣ́лъ*, хотѧ̀ са́мъ пѣ́шъ и҆тѝ (Acts 20:13—"And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot").

6) Ты́сѧщникъ же ᲂу҆боѧ́сѧ, разꙋмѣ́въ, ꙗ҆́кѡ ри́млѧнинъ є҆́сть, и҆ ꙗ҆́кѡ бѣ̀* є҆го̀ свѧза́лъ* (Acts 22:29—"And the chief captain was afraid, after he knew that he was a Roman, and because he had bound him").

Often the pluperfect combined with не ᲂу҆̑ indicates a preceding unrealized action.

7) И҆ска́хꙋ ᲂу҆̑бо да и҆́мꙋтъ є҆го̀: и҆ никто́же возложѝ на́нь рꙋ́ки, ꙗ҆́кѡ не ᲂу҆̑ бѣ̀* прише́лъ* ча́съ є҆гѡ̀ (John 7:30—"Then they sought to take him: but no man laid hands on him, because his hour was not yet come").

8) Не ᲂу҆же́ бо бѣ̀* прише́лъ* і҆и҃съ въ ве́сь, но бѣ̀ на мѣ́стѣ, и҆дѣ́же срѣ́те є҆го̀ ма́рѳа (John 11:30—"Now Jesus was not yet come into the town, but was in that place where Martha met him").

9) И҆ никто́же ꙗ҆́тъ є҆го̀, ꙗ҆́кѡ не оу҆̂ бѣ̀* прише́лъ* ча́съ є҆гѡ̀ (John 8:20—"and no man laid hands on him, for his hour was not yet come").

b) The copula бѧ́хъ expresses an action that is correlative to the main action (usually expressed by an aorist), and therefore a pluperfect of this type shows all the characteristics of the imperfect. For example:

10) Сїѧ̀ реко́ша роди́тєлѧ є҆гѡ̀, ꙗ҆́кѡ боѧ́шасѧ жидѡ́въ: оу҆же́ бо бѧ́хꙋ сложи́лисѧ жи́дове, да а҆́ще кто̀ є҆го̀ и҆сповѣ́сть хрⷭ҇та̀, ѿлꙋче́нъ ѿ со́нмища бꙋ́детъ (John 9:22—"These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue").

The copula бѧ́хꙋ is correlative to the main action (реко́ша, боѧ́шасѧ): сложи́лисѧ indicates a prior action, the result of which was felt at that time (бѧ́хꙋ). The pluperfect has an explanatory sense.

11) И҆ ꙗ҆́коже хотѧ́хꙋ (1) се́дмь дні́й сконча́тисѧ, и҆̀же ѿ а҆сі́и ї҆ꙋдє́и ви́дѣвше є҆го̀ во ст҃и́лищи, нава́диша (2) ве́сь наро́дъ, и҆ возложи́ша (3) на́нь рꙋ́цѣ... Бѧ́хꙋ бо ви́дѣли (4) трофі́ма є҆фе́сѧнина во гра́дѣ съ ни́мъ, є҆го́же мнѧ́хꙋ (5) ꙗ҆́кѡ въ це́рковь вве́лъ є҆́сть (6) па́велъ (Acts 21:27-29—"And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him... For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple").

The main action of this incident is expressed by the aorists 2 and 3; the imperfect хотѧ́хꙋ (1) forms a background (see §157, 4), against which the action of aorists 2 and 3 took place; the copula бѧ́хꙋ and мнѧ́хꙋ (5) are correlative to the action of aorists 2 and 3, expressing action that takes place contemporaneously with them, and are explanatory; consequently, the pluperfect бѧ́хꙋ ви́дѣли (4) is explanatory, pointing to a prior resultative action; вве́лъ є҆́сть (6) is expressed by the perfect because in the consciousness of the Jews, this incident had an objective nature, as an undoubted fact ("this is well known to all").

12) Глаго́ла є҆́й і҆и҃съ: да́ждь мѝ пи́ти. ᲂу҆чєнницы́ бо є҆гѡ̀ ѿшлѝ бѧ́хꙋ во гра́дъ, да бра́шно кꙋ́пѧтъ (John 4:7-8—"Jesus said unto her, Give me to drink. For his disciples were gone away into the city to buy meat").

The pluperfect ѿшлѝ бѧ́хꙋ is, by its copula, correlative and simultaneous with the main action — the conversation with the Samaritan woman (глаго́ла).

13) Сосѣ́ди же, и҆ и҆̀же бѧ́хꙋ ви́дѣли є҆го̀ пре́жде, ꙗ҆́кѡ слѣ́пъ бѣ̀, глаго́лахꙋ: не се́й ли є҆́сть сѣдѧ́й и҆ просѧ́й; (John 9:8—"The neighbors therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?").

14) Во слѣ́дъ же ше́дшїѧ жєны̀, ꙗ҆̀же бѧ́хꙋ пришлѝ съ ни́мъ ѿ галїле́и, ви́дѣша гро́бъ, и҆ ꙗ҆́кѡ положе́но бы́сть тѣ́ло є҆гѡ̀ (Luke 23:55—"And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid").

Бѧ́хꙋ ви́дѣли is correlated by its copula to the aorist бѣ̀: бѧ́хꙋ пришлѝ is correlative to the aorist ви́дѣша: these pluperfects are used in an explanatory fashion.

15) Ꙗ҆́кѡ причте́нъ бѣ̀ съ на́ми, и҆ прїѧ́лъ бѧ́ше жре́бїй слꙋ́жбы сеѧ̀ (Acts 1:17—"For he was numbered with us, and had obtained part of this ministry").

Причте́нъ бѣ̀ is a pluperfect passive, and due to the aorist connecting verb [copula], it leads us into the main context of a new incident; прїѧ́лъ бѧ́ше is correlated by its copula with the copula бѣ̀, and expresses an explanatory detail.

§162. The Future Perfect (Preceding Future).

The future perfect tense went out of use in Church Slavonic and is encountered by way of exception. The forms of the future perfect consist of the participle ending in -лъ and the copula бꙋ́дꙋ, бꙋ́деши, &c. It signifies a future action that precedes another future action, and is used with the conjunction а҆́ще, for example: и҆ а҆́ще грѣхѝ бꙋ́детъ* сотвори́лъ*, ѿпꙋ́стѧтсѧ є҆мꙋ̀ (James 5:15 in the liturgical Epistolary—"and if he [shall] have committed sins, they shall be forgiven him").

§163. The Descriptive (Periphrastic) Form of the Tenses.

The descriptive tense forms, consisting of forms of the verb бы́ти (as a copula) and the present active participle, are used to emphasize some particular duration or continuity of action, or in some cases more to express a state or condition than an action.

И҆ бѣ̀* проповѣ́даѧ* на со́нмищахъ и҆́хъ, по все́й галїле́и, и҆ бѣ́сы и҆згонѧ̀* (Mark 1:39—"And he preached [*lit.* 'was preaching'] in their synagogues thoughout all Galilee, and cast out devils"). И҆ бѧ́хꙋ* ᲂу҆чени́цы і҆ѡа́нновы и҆ фарїсе́йстїи постѧ́щесѧ* (Mark 2:18—"And the disciples of John and of the Pharisees used to fast"). И҆ а҆́ще на него̀ надѣ́ѧсѧ* бꙋ́дꙋ*, бꙋ́детъ мнѣ̀ во ѡ҆свѧще́нїе. И҆ ᲂу҆пова́ѧ* бꙋ́дꙋ* на него̀, и҆ спасꙋ́сѧ и҆́мъ (Great Compline, "God is with us"—"And if I be trusting unto Him, He shall be unto sanctification for me. And hoping upon Him, I shall be saved by Him").

A similar form is rather often to be met with, when two simultaneous actions are presented: the main action, expressed by the aorist, and another, correlative to it, expressed by the imperfect; and here, the descriptive form may be taken by either the aorist or the imperfect.

The descriptive form of the aorist:

И҆ є҆гда̀ и҆злива́шесѧ кро́вь стефа́на свидѣ́телѧ твоегѡ̀, и҆ са́мъ бѣ́хъ* стоѧ̀* и҆ соизволѧ́ѧ* ᲂу҆бїе́нїю є҆гѡ̀, и҆ стрегі́й* ри́зъ

ᲂу҆бива́ющихъ є҆гѡ̀ (Acts 22:20—"And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him"). Не се́рдце ли на́ю горѧ̀* бѣ̀* въ на́ю, є҆гда̀ глаго́лаша на́ма на пꙋтѝ, и҆ є҆гда̀ ска́зоваше на́ма писа̑нїѧ (Luke 24:32—"Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?").

The descriptive form of the imperfect:

И҆ є҆гда̀ взира́юще(1) бѧ́хꙋ (1) на не́бо, и҆дꙋ́щꙋ є҆мꙋ̀, и҆ сѐ мꙋ́жа два̀ ста́ста (2) пред҆ ни́ми во ѻ҆де́жди бѣ́лѣ (Acts 1:10—"And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel").

In the example given above, the descriptive form of the imperfect (1) underlines the contrast of the background against which the action of the aorist (2) took place.

The semi-significant copulas не преста́ти (or не престаѧ́ти), пребыва́ти, прилежа́ти, не ѡ҆скꙋдѣва́ти [not to cease, to continue], indicate a continued action, while преста́ти, соверши́ти [to cease, complete] signify the end of an action. In Russian, these descriptive forms with the copulas indicated often correspond to word combinations consisting of personal verb forms (of *не переставать, продолжать, перестать, окончить*) and the infinitive, for example: не престаѧ́хꙋ* ᲂу҆ча́ще* и҆ благовѣствꙋюще* (Acts 5:42—"they ceased not to teach and to preach"), which in the Russian text is: *не переставали учить и благовѣствовать*; человѣ́къ се́й не преста́етъ* глаго́лы хꙋ́льныѧ глаго́лѧ* (Acts 6:13—"This man ceaseth not to speak blasphemous words"), in the Russian: *не перестаетъ говорить хульныя слова;* Пе́тръ же пребыва́ше* толкі́й (instead of толкы̀, see §95), Acts 12:16—"But Peter continued knocking"), in the Russian: *продолжалъ стучать;* Ꙗ҆́коже преста̀* глаго́лѧ*, речѐ къ сі́мѡнꙋ (Luke 5:4—"Now when he had left off speaking, he said unto Simon"), in the Russian: *когда пересталъ учить...* И҆ бы́сть, є҆гда̀ совершѝ* і҆и҃съ заповѣ́даѧ* ѻ҆бѣмана́десѧте ᲂу҆ченико́ма свои́ма,

прє́йдє ѿтꙋ́дꙋ оу҆чи́ти (Matth. 11:1—"And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach"), in the Russian: *И когда окончилъ Іисусъ наставленіе (наставлять).*

Note: With certain of the copulas mentioned above, combinations using the infinitive are also to be met with, for example: **и҆ нє прєста́нєтъ твори́ти плода̀** (Jeremiah 17:8—"neither shall cease from yielding fruit"); **прєста́ша би́ти па́ѵла** (Acts 21:32—"they left off beating of Paul").

The descriptive tense forms almost always correspond to similar forms in the Greek text. Cf. the 2nd example above: Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ φαρισαῖοι νηστεύοντες (Mark 2:18—"And the disciples of John and the Pharisees used to fast").

Note: These descriptive tenses are close, in both form and meaning, to the English "continuous forms", for example: **и҆ са́мъ бѣ́хъ* стоѧ̀* и҆ соизволѧ́ѧ* оу҆бїє́нїю є҆гѡ̀** — "I also was* standing* by, and consenting* unto his death" (Acts 22:20).

§164. Passive Forms.

The passive forms consist of passive participles and a copula. The present passive participle expresses a characteristic, found in the action (e.g. **нєсо́мъ**); the past passive participle expresses a characteristic, seen as the result of a past action (**принєсє́нъ**); therefore to express an unfinishd process, the present participle is used (**нєсо́мъ бꙋ́дꙋ, є҆́смь** or **бѣ́хъ**—"I shall be [in the process of being] carried, am being carried, was..."), whereas to express a completed process (or its result) the past participle is used (**принєсє́нъ бꙋ́дꙋ**—"I shall be [in the state of having already been] brought"). The past passive participle of the imperfective aspect expresses a process that was begun, but continues in effect (**нєсє́нъ**). In the passive tense forms of a verb, the participle indicates a process that has been completed (**принєсє́нъ**) or is incomplete (**нєсо́мъ**), while the copula indicates its relationship to the action in time (the present time, future, or past).

§165. The Present Tense and the Imperfect.

Since the present tense and the imperfect by their meaning cannot express a completed action, their passive forms are derived only from the present participle, with the copula є҆́смь for the present tense, and бѧ́хъ for the imperfect.

Examples.

Present tense: На сїѐ бо и҆ трꙋжда́емсѧ и҆ поноша́еми є҆смы̀, ꙗ҆́кѡ ᲂу҆пова́хомъ на бг҃а жи́ва (I Tim. 4:10—"For therefore we both labour and suffer reproach, because we have put our trust in the living God").

Imperfect: Бы́сть ропта́нїе є҆́ллинѡвъ ко є҆вре́ѡмъ, ꙗ҆́кѡ презира́еми быва́хꙋ во вседне́внѣмъ слꙋже́нїи вдови̑цы и҆́хъ (Acts 6:1—"There arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration").

§166. The Aorist.

The passive participles of the present and past tenses, in combination with бы́хъ (perfective aspect) must be viewed as passive forms of the aorist. The combination of a present passive participle with бѣ́хъ (imperfective aspect) is also a passive form of the aorist.

Examples.

Ꙗ҆́кѡ кнѧ́зь мі́ра сегѡ̀ ѡ҆сꙋжде́нъ бы́сть (John 16:11—"For the prince of this world is judged"). Є҆ли̑ка бо преднапи́сана бы́ша, въ на́ше наказа́нїе преднаписа́шесѧ (Rom. 15:4—"For whatsoever things were written aforetime were written for our learning"). Слы́шасте, ꙗ҆́кѡ рече́но бы́сть дре́внимъ: не ᲂу҆бі́еши (Matth. 5:21—"Ye have heard that it was said to them of old time, Thou shalt not kill"). Бѣ́хъ же не зна́емь лице́мъ цр҃квамъ і҆ꙋде́йскимъ, ꙗ҆̀же ѡ҆ хр҇тѣ̀ (Gal. 1:22 — "And I was unknown by face unto the churches of Judæa which were in Christ"). Вда́вшесѧ волна́мъ, носи́ми бѣ́хомъ (Acts 27:15—"Having given up the ship to the winds, we were driven").

§167. The Perfect.

The perfect passive is formed by combining the past passive participle with the copula є҆́сть. In the forms of the perfect, the active participle ending in -лъ is counterposed to the passive participle ending in -нъ, -тъ, since they have common characteristics signifying 1) the process of an objective fact, and 2) the beginning of the process up to the moment of utterance4). However, there is a significant difference of meaning between them besides that of voice. In the -лъ participles, the sense of result is only partially present, while the main meaning os that of objectivized action in the past; this circumstance led to their taking on, in Russian, the role of past indicative participles. In the past passive participle the sense of result is far stronger than in the -лъ participle, for which reason the passive participles easily take on a qualitative sense and are close to adjectives.

Examples.

Всѝ бо согрѣши́ша и҆ лише́ни* сꙋ́ть сла́вы бж҃ї́ѧ (Rom. 3:23—"For all have sinned, and come short of the glory of God"). Ничто́же бо є҆́сть* покрове́но*, є҆́же не ѿкры́етсѧ (Matth. 10:26 —"There is nothing covered, that shall not be revealed"). Ва́мъ же и҆ вла́си главні́и всѝ и҆зочте́ни* сꙋ́ть* (Matth. 10:30—"But the very hairs of your head are all numbered").

In the forms of the perfect, the passive participle indicates an objective fact, the result of which is evident at the moment of utterance.

In Russian, the predicate past passive participles (without a copula) have the same meaning.

Cf. in the first example: "потому что всѣ согрѣшили и *лишены* славы Божіей" (Rom. 3:23).

---

4) Op. cit., p. 152.

§168. The Pluperfect.

The pluperfect derives its forms from the past passive participle and the copula бѣ́хъ or бѧ́хъ. In the forms of the pluperfect, the difference between the active and passive voices is the same as in the perfect, i.e. it lies in the meaning of the participle. Like the pluperfect active, the passive forms, depending on the copula, may be used as an aorist or as an imperfect.

Examples.

Ѡ҆брѣ́те же та́мѡ человѣ́ка нѣ́коего и҆́менемъ є҆не́а, ѿ ѻ҆смѝ лѣ́тъ лежа́ща на ѻ҆дрѣ̀, и҆́же бѣ̀* разсла́бленъ* (Acts 9:33—"And there he found a certain man named Æneas, which had kept his bed eight years, and was sick of the palsy").

The copula бѣ̀ is in line with another aorist (ѡ҆брѣ́те); the passive participle indicates the result at the time shown by the copula (бѣ̀).

Бѧ́хꙋ же свѣщы̀ мнѡ́ги въ го́рницѣ, и҆дѣ́же бѣ́хомъ* со́брани* (Acts 20:8—"And there were many lights in the upper chamber, where we were gathered together").

The imperfect бѧ́хꙋ is explanatory and adds detail, and is correlative to the aorist-copula (бѣ́хомъ); the passive participle shows the result as of the time indicated by the copula.

Во і҆ѻппі́и же бѣ̀ нѣ́каѧ ѹ҆чени́ца и҆́менемъ таві́ѳа, ꙗ҆́же сказа́ема глаго́летсѧ се́рна: сїѧ̀ бѧ́ше* и҆спо́лнена* бл҃ги́хъ дѣ́лъ и҆ ми́лостынь, ꙗ҆́же творѧ́ше (Acts 9:36—"Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did").

The copula бѧ́ше is correlative to the aorist бѣ̀: the passive participle indicates the result of an objective fact (good works) at the moment shown by the copula (бѧ́ше); the pluperfect has an explanatory, characterizing sense.

Є҆щѐ бо ни на є҆ди́наго и҆́хъ бѣ̀ прише́лъ, то́чїю кре́щени* бѧ́хꙋ* во и҆́мѧ гдⷭ҇а і҆и҃са (Acts 8:16— "For as yet he [i.e. the Holy Ghost] was fallen upon none of them: only they were baptized in the name of the Lord Jesus").

The puperfect with бѣ̀ introduces a new report—it shows an unrealized fact; the pluperfect with бѧ́хꙋ has an explanatory sense.

The pluperfect can also be formed by means of the copula бы́лъ є҆́смь (active perfect), in which case the copula retains its meaning — that of an objective fact in the past, for example: Є҆́млисѧ за вѣ́чнꙋю жи́знь, въ ню́же зва́нъ бы́лъ є҆сѝ (I Tim. 6:12—"Lay hold on eternal life, whereunto thou art also called").

Since the copula (regardless whether бѣ́хъ, бѧ́хъ or бы́лъ є҆́смь) expresses a falling back in past time by one temporal step, one could say that the past passive participle in Russian with the copula *былъ* might altogether correspond to the Slavonic pluperfect, albeit without those specific distinctions of use that there is between the copulas (бѣ́хъ, бѧ́хъ or бы́лъ є҆́смь). Compare the 3rd example: "она была исполнена добрыхъ дѣлъ" (Acts 9:36). The 4th example: "только были они крещены во имя Господа Iисуса" (Acts 8:16).

§169. The Future Tense, Subjunctive Mood, and the Imperative.

The use of the passive forms of the *future* tense, *subjunctive* and *imperative* moods is the same as their use in Russian.

§170. The Church Slavonic Article and Its Use.

The relative pronouns и҆́же, ꙗ҆́же, є҆́же can be used as articles in Church Slavonic. These pronouns used as articles can have the following forms: in the singular and plural, in the nominative and accusative cases. Constructions using articles in Church Slavonic must be considered Grecisms [imitations of Greek syntax].

The pronoun-articles are used in the following cases:

1) With the infinitive, to express substantivization (see §143, 12), for example: **Мнѣ́ бо є҆́же жи́ти, хрⷭ҇то́съ: и҆ є҆́же ᲂу҆мре́ти, прїѡбрѣ́тенїе є҆́сть** (Philipp. 1:21—“For me to live is Christ, and to die is gain”), compare with the Russian: “Ибо для меня жизнь—Христосъ, и смерть—пріобрѣтеніе”. **Гдⷭ҇и, во є҆́же помощѝ ми вонмѝ** (Ps. 39:14—“O Lord, make haste to help me”); cf. in Russian: “Господи! поспѣши на помощь мнѣ”.

2) Before invariable words, which in such cases take on a substantive meaning, for example: **да бꙋ́детъ ᲂу҆ менѐ є҆́же є҆́й є҆́й, и҆ є҆́же нѝ нѝ** (II Cor. 1:17—“with me there should be Yea, Yea, and Nay, Nay”).

3) **Є҆́же** is often put before quotations or an indirect question: **А҆́гг҃лъ ᲂу҆́бо принесѐ дв҃ѣ, є҆́же ра́дꙋйсѧ, пре́жде твоегѡ̀ зача́тїѧ, хрⷭ҇тѐ** (Octoechos, 2nd Sunday Exaposteilarion, Theotokion: “The Angel brought the Virgin the salutation [*lit.*, the ‘Rejoice’], before Thy conception, O Christ”); **И҆́бо ве́сь зако́нъ во є҆ди́номъ словесѝ и҆сполнѧ́етсѧ, во є҆́же: возлю́биши бли́жнѧго твоего̀ ꙗ҆́коже себѐ** (Gal. 5:14—“For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself”); **і҆и҃съ же речѐ є҆мꙋ̀: є҆́же а҆́ще что̀ мо́жеши вѣ́ровати, всѧ̑ возмо́жна вѣ́рꙋющемꙋ** (Mark 9:23—“[And] Jesus said unto him, If thou canst believe, all things are possible to him that believeth”). Other examples may be seen in Rom. 13:9; Heb. 12:27; Luke 1:62.

4) Before expressions that consist of oblique cases of nouns with a preposition, and are then taken as a single unit, with the value of an attribute (§130, 7), a subject (§122, *b*), or an object (§132, *d*), for example: **Мѡѷсе́й бо пи́шетъ пра́вдꙋ, ю҆́же* ѿ зако́на*** (Rom. 10:5—“For Moses describeth the righteousness which is of the law”); **Крⷭ҇то́мъ твои́мъ ᲂу҆праздни́лъ є҆сѝ, ю҆́же* ѿ дре́ва* клѧ́твꙋ** (Octoechos, T. 2, Saturday at Great Vespers of Sunday—“By Thy

Cross Thou hast abolished the curse of the tree"); Ѐже* по ѡ҆́бразꙋ* соблю́дъ невреди́мо, ᲂу҆́мъ влⷣкꙋ на стра́сти па́гꙋбныѧ по́стническѝ поста́вивъ, во ѐже* по подо́бїю* ꙗ҆́кѡ мо́щно возше́лъ ѐсѝ (General service for monastic Saints, Vespers—"Having kept that which is after the image unharmed, and, by fasting, setting [thy] mind as master over the ruinous passions, thou didst ascend to that which is according to the likeness").

5) Determinant participles with dependant words often are accompanied by a pronoun-article. In this case the article points to one or another person, well known to all in connection with the incident or event indicated by the participle, for example: Ѡ҆крⷭ҇тъ ста́ша, и҆̀же ѿ і҆ерꙋсали́ма сше́дшїи і҆ꙋде́и (Acts 25:7—"Round about stood the Jews which had come from Jerusalem"), i.e the same ones who had arrived from Jerusalem and who are spoken of in verses 2 and 5 of the same Chapter. In this regard, the festival Dismissals are especially characteristic, for example: И҆́же въ верте́пѣ роди́выйсѧ и҆ въ ꙗ҆́слехъ возлегі́й, на́шегѡ ра́ди спасе́нїѧ... ("[May] He that was born in a cave and lay in a manger, for our salvation..."); И҆́же во і҆ѡрда́нѣ крести́тисѧ и҆зво́ливый ѿ і҆ѡа́нна... ("[May] He that saw fit to be baptized in the Jordan by John..."); И҆́же на горѣ̀ ѳаво́рстѣй преѡбрази́выйсѧ во сла́вѣ... ("[May] He that was transfigured on Mt. Tabor in glory...") and so on (texts from the Sluzhebnik); other examples: А҆́зъ є҆́смь хлѣ́бъ живо́тный, и҆́же сше́дый съ небесѐ (John 6:51—"I am the Living Bread which came down from heaven"); и҆́же ѿ ѻ҆ц҃а̀ и҆сходѧ́щагѡ, и҆́же со ѻ҆ц҃е́мъ и҆ с҃но́мъ спокланѧ́ема и҆ ссла́вима (Nicene Creed—"Who proceedeth from the Father, Who with the Father and the Son together is worshipped and glorified").

Such a participial word combination with an article may be governed by a preposition, for example: 'того̀ ᲂу҆́бо моли̇̀ прі́снѡ, ѡ҆ и҆̀же вѣ́рою покланѧ́ющихсѧ, ѿ всѧ́кагѡ навѣ́та вра́жїѧ и҆зба́витисѧ (Octoechos, 8th Sunday Exaposteilarion, Theotokion—"entreat Him then for us who venerate thee in faith, that we may be delivered from every assault of the enemy").

Similarly, there may be an article before adjectives that have dependant words, for example: **і҆́же ѽ всѣ́хъ благі́й гдⷭ҇и, сла́ва тебѣ̀** (Holy Thursday, Tropar—"O Lord, Who art good towards all, glory to Thee"); **і҆́же въ ме́ртвыхъ свобо́дь** (Octoechos, T. 6, Saturday at Great Vespers of Sunday—"Who art free among the dead").

Note: Strictly speaking, the equivalent in Church Slavonic to the Greek participles with an article, is the long form of the participles (see §170); however, in many cases the long participles, as said above, also take a pronoun-article. But as an exception, short forms of the participles, with dependant words, are encountered with the pronoun-articles, thus presenting a literal equivalent of the Greek text, for example: **ты̀ є҆сѝ, і҆́же всѣ́мъ подаѧ̀, хрⷭ҇тѐ, воскресе́нїе** (cf. Greek: Σὺ εἶ ὁ πᾶσιν παρέχων, Χριστέ, τὴν ἀνάστασιν), Sunday Kondak T. 1—"Thou, O Christ, art He that granteth resurrection to all"; **и҆̀же херꙋві́мы та́йнѡ ѡ҆бразꙋ́ющє...** (Liturgy—"We who mystically represent the Churubim..."); **и҆̀же земны́ѧ сла́дѡсти не возлю́бльше стрⷭ҇тоте́рпцы, небе́снымъ блаі̑мъ сподо́бльшесѧ** (Octoechos, T. 2, Sunday Vespers at the Aposticha [Stichovna]—"Ye who did not love earthly pleasures, O passion-bearers, have attained unto the good things of heaven").

The Use of the Short and Long Forms of Adjectives and Participles.

§171. Adjectives and partiiples, accoding to their use, may be of three types: substantivized — used in place of nouns; attributive — used to define nouns; and predicative — those which relate to the predicate part of a sentence.

Attributive adjectives and participles may be in the short or long form.

As said above in §49, the long forms of adjective (and participles) were arrived at by means of the demonstrative pronouns и҆̀, ꙗ҆̀ and є҆̀, which in the beginning were attached to adjectives and had approximately the same meaning as the definite article does in other languages. In this manner, the use of these long forms of adjectives and participles was connected with the category of definite-ness, while the use of the short form showed the category of indefinite-ness. However, in Church Slavonic this distinction between definite and indefinite categories is not clearly expressed. However, if one compares the Slavonic texts with the Greek, the Greek adjectives and participles with a definite article correspond, in most cases, to the long forms in Slavonic.

One might note the following cases in the use of short and long forms of Slavonic adjectives and participles.

1) The short forms of substantivized adjectives and determinative adjectives, standing usually after the modified noun, indicate some new item, mentioned for the first time, or else indefinite, whereas the long forms indicate an item already mentioned or generally known, for example: сѐ приведо́ша кю немꙋ̀ чл҃вѣ́ка нѣ́ма*, бѣснꙋ́ема*. И҆ и҆згна́нꙋ бѣ́сꙋ, проглаго́ла нѣ́мый* (compare the Greek text: ἰδοῦ, προσήνεγκαν Αὐτῷ ἄνθρωπον κωφὸν δαιμονιζόμενον. Καὶ ἐκβληθέντος τοῦ δαιμονίου, ἐλάλησεν ὁ κωφός, Matth. 9:32-33—“And behold, they brought to him a dumb man possessed with a devil. And when the devil was cast out, the domb spake”); И҆ приведо́ша къ немꙋ̀ слѣ́па... и҆ є҆́мъ за рꙋ́кꙋ слѣпа́го (Mark 8:22-23—“And they brought a blind man unto him... and he took the blind man by the hand”); И҆мꙋ́ща дꙋ́ха нѣ́ма... запретѝ дꙋ́хꙋ нечи́стомꙋ (Mark 9:17, 25 —“which hath a dumb spirit... he rebuked the foul spirit”); in James 2:2-3: ни́щъ... ни́щемꙋ [“a poo man... to the poor man”]; cf. also: ѿ вѣ́ка нѣ́сть слы́шано, ꙗ҆́кѡ ктò ѿве́рзе ѻ҆́чи слѣ́пꙋ рожде́нꙋ* [John 9:32—“Since the worl began was it not heard that any man opened the eyes of one that wa born blind”]; (here the sense is indefinite — although слѣ́пꙋ is o predicate origin, compare: роди́сѧ слѣ́пъ, рожде́нъ слѣ́пъ, слѣп

рожде́нꙋ) and не можа́ше ли се́й ѿве́рзый ѻ҆́чи слѣпо́мꙋ*, сотвори́ти, да и҆ се́й не ᲂу҆́мретъ; (John 11:37—"Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?"); (here an incident is had in view that is known to all, the healing of the man born blind).

Comparative adjectives are used in a similar manner — with a definite sense: Честнѣ́йшꙋю* херꙋві́мъ и҆ сла́внѣйшꙋю без̾ сравне́нїѧ серафі́мъ (from "It is truly meet"—"More honourable than the Cherubim, and more glorious beyond compare than the Seraphim"); Превы́шшаѧ* а҆́гг҃лъ, мі́рскагѡ мѧ̀ превы́шша сли́тїѧ сотвори̑ ([Private] Morning Prayer No. 8—"Thou that art higher than the Angels, make me to be above worldly turmoil"); with an indefinite sense: Бре́мене па́че себѐ не воздви́жи, и҆ крѣ́пльшꙋ* и҆ бога́тѣйшꙋ* себѐ не прїѡбща́йсѧ (Ecclesiasticus [Wisom of Sirach], 13:2—"Lift not a burden that is beyond thee, and have no fellowship with one that is mightier and richer than thyself"—see §58).

2) Substantivized adjectives with a generic sense (i.e. ни́щїй, бога́тый as representing a whole class) or signifying isolated cases are used with the long endings, for example:

With a generic sense: нечести́вый и҆ грѣ́шный гдѣ̀ ꙗ҆ви́тсѧ (I Peter 4:18—"where shall the ungodly and the sinner appear?"); слѣпі́и прозира́ютъ, хромі́и хо́дѧтъ, прокаже́нїи ѡ҆чища́ютсѧ, глꙋсі́и слы́шатъ, ме́ртвїи воста́ютъ, ни́щїи бл҃говѣ́ствꙋютъ (Luke 7:22—"the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, the poor preach the Gospel"); Вы́ же ᲂу҆кори́сте ни́щаго. не бога́тїи ли наси́лꙋютъ ва́мъ (James 2:6—"But ye have despised the poor. Do not rich men oppress you?").

As as isolated case: вѣ́мъ тѧ̀, кто̀ є҆сѝ, ст҃ы́й бж҃їй (Luke 4:34—"I know thee who thou art: the Holy One [Jesus Christ] of God"); и҆ ᲂу҆би́ша предвозвѣсти́вшыѧ ѡ҆ прише́ствїи првⷣнагѡ (Acts 7:52—"and they have slain them which shewed before of the coming of the Just One [Jesus Christ]); но и҆зба́ви на́съ ѿ лꙋка́вагѡ (Matth.

6:13—"but deliver us from evil [the devil]); ꙗ҆́кѡ сотворѝ мнѣ̀ вели́чїе си́льный (Luke 1:49—"For he that is mighty [God] hath done great things for me").

But in the following examples it has an indefinite sense: и҆збавлѧ́ѧй ни́ща и҆з̾ рꙋкѝ крѣ́пльшихъ є҆гѡ̀, и҆ ни́ща, и҆ ᲂу҆бо́га ѿ расхища́ющихъ є҆го̀ (Ps. 34:10—"Who deliverest the poor from the hand of them that are stronger than he; the needy and the poor from them that strip him"); и҆лѝ ни́щъ прїи́де ко мнѣ̀, и҆ презрѣ́хъ є҆го̀ (Evening Prayers—"or else a beggar came to me, and I despised him").

In like manner, when determinative adjectives are used with generic nouns, they take the long form, for example: Бл҃гі́й* человѣ́къ ѿ бл҃га́гѡ сокро́вища и҆зно́ситъ бл҃га̑ѧ: и҆ лꙋка́вый* человѣ́къ ѿ лꙋка́кагѡ сокро́вища и҆зно́ситъ лꙋка̑ваѧ (Matth. 12:35—"A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things").

3)Determinative adjectives that are used with nouns showing some generally-known institution or concept in the realm of faith, have the long form, for example: бж҃е́ственнаѧ лїтꙋргі́ѧ, недѣ́лѧ цвѣтоно́снаѧ, свѣ́тлаѧ седми́ца, жи́знь вѣ́чнаѧ, цр҇҃тво нбⷭ҇е́сное (Divine Liturgy, Palm Sunday, Bright Week, eternal life, the Kingdom of Heaven) and so on.

4) The short form of determinative adjectives may appear even in those cases where there is no need to indicate a definite quality, because this is inherent in the lexical meaning of the word itself. First and foremost in this class are possessive adjectives:

Possessive adjectives (showing that which belongs or is proper to one person, answering the question *whose?*) are used only in the short form, for example: Ѡ҆са́нна сн҃ꙋ даві́довꙋ*: бл҃гослове́нъ грѧды́й во и҆́мѧ гдⷭ҇не* (Matth. 21:9—"Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord"); мꙋ́жа марі́ина* (Matth.

1:16—"the husband of Mary"); а҆́гг҃лъ гдⷭ҇нь* (Matth. 1:20—"the Angel of the Lord").

Possessive adjectives ending in -ск- (showing that which belongs to a group of persons or to a particular place) are customarily used in the long form (a quality of being definite is expressed morphologically), but they can also have short forms, for example: Гдѣ̀ є҆́сть рожде́йсѧ ца́рь і҆ꙋде́йскїй (Matth. 2:2—"Where is he that is born King of the Jews?"); страна̀ і҆ѻрда́нскаѧ (Matth. 3:5—"the region round about Jordan"); but also: ѿ назаре́та галїле́йска (Matth. 21:11—"of Nazareth of Galilee"); при є҆́зерѣ геннисаре́тстѣ (Luke 5:1—"by the lake of Gennesaret"); во странꙋ̀ гадари́нскꙋ (Luke 8:26—"at the country of the Gadarenes").

5)With the word бг҃ъ (which has an inherent 'definite' meaning), adjectives are usually in the long form, but they may also take the short, for example: Ко гра́дꙋ бг҃а жива́гѡ (Heb. 12:22—"unto the city of the Living God"); but also: ꙗ҆́кѡ ᲂу҆пова́хомъ на бг҃а жи́ва (I Tim. 4:10—"because we trust in the Living God"); see also II Cor. 6:16.

6) In the vocative case, only *masculine* singular adjectives can have the short form: *a)* substantivized adjectives (or passive participles) have only the short form: тѣ́мже, неизслѣ́дованне, со стра́хомъ зовꙋ̀ ти (Akathist to the Sweetest Jesus, Oikos 2—"therefore, Thou inscrutable One, I call out to Thee in fear"); и҆ спасѝ, бл҃же, дꙋ́шы на́шѧ (Invocation of the Holy Spirit—"and save our souls, O Good One"); *b)* determinants have the short and long form: Многоми́лостиве и҆ всеми́лостиве бж҃е мо́й (Morning Prayer 8-9—"O my God, Who art of many mercies, and all-merciful"); ѽ ро́де невѣ́рный и҆ развраще́нный (Matth. 17:17—"O faithless and perverse generation"); фарїсе́е слѣ́пый (Matth. 23:26—"Thou blind Pharisee"); here it should be noted that the short forms usually precede the modified word, whereas the long forms come after; but the reverse usage is also possible (§54): ѽ человѣ́че сꙋ́етне (Jas. 2:20—"O vain man").

In the feminine (and neuter) singular, and in the plural in all genders, adjectives and participles (both substantivized and determinant) have the vocative case only in the long form.

7) Substantivized adjectives and participles with a collective meaning are usually in the long form of the neuter plural, for example: невозмѡ́жнаѧ* ѹ҆ человѣ̑къ возмѡ́жна сꙋть ѹ҆ бг҃а (Luke 18:27—"The things which are impossible with men are possible with God"); И҆ всѝ лю́дїе ра́довахꙋсѧ ѡ҆ всѣ́хъ сла́вныхъ* быва́ющихъ* ѿ негѡ̀ (Luke 13:17—"And all the people rejoiced for all the glorious things that were done by him"); but (with an indefinite sense): стра̑нна* бо нѣ̑каѧ влага́еши во ѹ҆шеса̀ на́шѧ (Acts 17:20—"For thou bringest certain new things to our ears").

Substantivized adjectives, relating to some definite concept, with a general or abstract sense, are used in the long form in the neuter singular, for example: и҆̏же мно́гое*, не ѹ҆мно́жилъ є҆̏сть, и҆ ма́лое* не ѹ҆ма́лилъ (II Cor. 8:15—"He that [had gathered] much, had nothing over; and he that [had gathered] little had no lack"); Не по повелѣ́нїю глаго́лю, но за и҆ны́хъ тща́нїе и҆ ва́шеѧ любвѐ и҆̏стинное* и҆скꙋша́ѧ (II Cor. 8:8—"I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love"); До́брое* же творѧ́ще да не стꙋжа́емъ сѝ... да дѣ́лаимъ бл҃го́е* ко всѣ̑мъ (Gal. 6:9-10—"Let us not be weary in well doing... let us do good to all men").

9) Substantivized participles are employed, usually, only in the long form, for example: сѐ прибли́жисѧ предаѧ́й* мѧ̀ (Matth. 26:46—"he is at hand that doth betray me"); Всѧ́къ бо просѧ́й* прїе́млетъ, и҆ и҆ща́й* ѡ҆брѣта́етъ, и҆ толкꙋ́щемꙋ* ѿве́рзетсѧ (Matth. 7:8—"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened"); благослови́те кленꙋ́щыѧ* вы̀ (Luke 6:28—"Bless them that curse you"); И҆змове́нный* не тре́бꙋетъ, то́кмѡ но́зѣ ѹ҆мы́ти (John 13:10—"He that is washed needeth not save to wash his feet").

Substantivized passive participles, since they are close to adjectives, can have a short form, for example, when they designate an entity mentioned for the first time: И҆ прїи́де къ немꙋ̀ прокаже́нъ* (Mark 1:40—"And there came a leper to him"); see also Matth. 8:2; Matth. 9:2; Mark 2:3.

When two substantivized participles are connected by a conjunction, if they both express one and the same individual, then the first is in the long form, the second in the short (this may reflect the influence of the Greek language, where, in such cases, one definite article, common to both, is placed before the first participle), for example: Блаже́ни не ви́дѣвшїи* и҆ вѣ́ровавше* (John 20:29—"Blessed are they that have not seen, and yet have believed"); Та́кѡ собира́ѧй* себѣ̀, а҆ не въ бг҃а богатѣ́ѧ* (Luke 12:21—"So is he that layeth up treasure for himself, and is not rich toward God"); see also: Luke 11:28; Matth. 13:19; Matth. 7:26; Matth. 23:24.

10) Determinant participles usually are used in the long form, although short forms also occur (for the most part passive participles); for example, *long forms:* Тѣ́мже ᲂу҆́бо ни хотѧ́щагѡ*, ни текꙋ́щагѡ*, но ми́лꙋющагѡ* бг҃а (Rom. 9:16—"So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy"); Ꙗ҆́кѡ ско́рбь мѝ є҆́сть ве́лїѧ, и҆ не престаю́щаѧ* болѣ́знь се́рдцꙋ моемꙋ̀ (Rom. 9:2—"That I have great heaviness and continual sorrow in my heart"); Тѣ́мже ѡ҆сла́бленнаѧ* колѣ̑на и҆спра́вите (Heb. 12:12—"Wherefore lift up [the hands which hang down, and] the feeble knees"); ра́дꙋйтесѧ ра́достїю неизглаго́ланною* и҆ просла́вленною* (I Peter 1:8—"rejoice with joy unspeakable and full of glory"); *short forms:* да и҆скꙋше́нїе ва́шеѧ вѣ́ры многоче́стнѣйше зла́та ги́бнꙋща*, ѻ҆гне́мъ же и҆скꙋше́на, ѡ҆бращѧ́щетсѧ въ похвалꙋ̀ (I Peter 1:7 —"That the trial of your faith, being much more precious than of gold that perisheth, thoughit be tried with fire, might be found unto praise"); созда́нїе ѿ бг҃а и҆́мамы, хра́минꙋ нерꙋкотворе́нꙋ* (II Cor. 5:1—"we have a building of God, an house

not made with hands"); Тѣ́мже ца́рство непоколеби́мо* прїе́млюще, да и҆́мамы бл҃года́ть (Heb. 12:28—"Wherefore we receiving a kingdom which cannot be moved, let us have grace").

11) Determinant participles, when used with personal pronouns, are usually in the short form (though passive participles are to be met with in the long form as well), for example: ꙗ҆́кѡ лѣнѧ́щасѧ менѐ на твоѐ ᲂу҆гожде́нїе (4th Evening Prayer—"for when I was slothful in seeking to please Thee"); да́рꙋй мѝ воста́вшꙋ словесе́мъ твои̑мъ поꙋчи́тисѧ (ibid.—"grant me, upon rising, to be instructed by Thy sayings"); ᲂу҆мерщвле́на мѧ̀ страстьмѝ ѡ҆живѝ (7th Morning Prayer [Midnight Hymn to the Most Holy theotokos]—"enliven me who am deadened by passions"). However, if the participle refers more to a person than to an action, then the long form is used, for example: и҆ призовѝ мѧ̀ ᲂу҆ныва́ющаго (Akathist to the Sweetest Jesus, Kondak 12—"and call me who am downcast").

12) Concerning the determinant participles and adjectives, when they stand in place of a predicate in subordinate clauses, see §196, 1).

13) Of the two short forms of participles in the nominative masculine singular, (§§95 — 96), the forms with the suffixes -щ, -ш are generally used in a determinant sense, while the forms without a suffix are used in a predicative sense (§172, 4). The short forms of participles in the neuter nominative/accusative case ending in -що, -шо have a like determinant use, for exmple: Предпра́зднственный дне́сь мꙋ́чениковъ наста̀ пра́здникъ: рж҃де́ственный на́мъ предподписꙋ́ющъ* де́нь, ѿ сл҃нца со́лнце, ѿ дв҃ы бг҃а ꙗ҆́вльшасѧ пло́тїю проповѣ́дающъ* (Dec. 23 at 'Lord I have cried'—"Today the martyrs' pre-festive feast is come, anticipating the day of the Nativity, proclaiming Him Who is the Sun from the Sun, God Who came forth from the Virgin"); Торжествꙋ́ющїй свѣ́тлѡ жела́ющъ* тѧ̀ гра́дъ (Feb. 24, Ode 3—"The city that, celebrating brightly,

seeketh thee"); невеще́ственъ сы́й пре́жде, но по́слѣжде сло́во ѡ҆дебелѣ́вшо* пло́тїю (Nativity of Christ, Ode 3—"He that was before without material body, but was in after times vested in flesh"); the neuter participle is sometimes to be met with in a substantivized sense as well: Смотря́юще пребыва́ющихъ, мꙋ́дрїи, присносꙋ́щное, непостоѧ́нныхъ и тлѣ́нныхъ до́лꙋ влекꙋ́що* ѿри́нꙋсте (Jan. 13, 3rd Canon, Ode 3—"Looking at those things that remain [eternally], ye wise ones, ye cast aside those things the downward pull of those things that pass away and are subject to corruption").

§172. *Predicate adjectives and participles.* Adjectives and participles, when they become predicative, are as a general rule used in the short form. One might note the following positions in which adjectives and participles are predicative:

1) In the strict sense, those adjectives and participles are classed as predicative, that make up the nominal part of a composite predicate (§125, *c), d)*, for example: *adjectives:* вѣ́ренъ є҆́сть и҆ пра́веденъ (I John 1:9—"he is faithful and just"); по́лни сꙋ́ть косте́й (Matth. 23:27—"[but] are [within] full of [dead men's] bones"); *passive participles:* ѿ бг҃а рожде́нъ є҆́сть (I John 5:1—"is born of God"); веде́ни бꙋ́дете менѐ ра́ди (Matth. 10:18—"ye shall be brought [before governors and kings] for my sake"); *active participles, descriptive forms* (§§90, 163): бѣ̀ бо ᲂу҆ча̀ и҆̀хъ, ꙗ҆́кѡ вла́сть и҆мы́й (Mark 1:22—"for he taught them as one that had authority"); не преста̀ ѡ҆блобызꙋ́ющи мѝ но́зѣ (Luke 7:45—"hath not ceased to kiss my feet"); ѡ҆брѣ́тесѧ и҆мꙋ́щи во чре́вѣ (Matth. 1:18—"she was found with child").

Adjectives and participles that make up the nominal part of a predicate, however, may be in the long form, if they are used like nouns (i.e. if they are substantivized), for example: кто̀ є҆́сть бли́жнїй мо́й (Luke 10:29—"who is my neighbor?"); вѣ́дѧше .о и҆сконѝ і҆и҃съ, кі́и сꙋ́ть не вѣ́рꙋющїи, и҆ кто̀ є҆́сть преда́ѧй є҆го̀ (John

6:64—"For Jesus knew from the beginning who they were that believed not, and who should betray him").

2) When there is a double accusative, the second predicate accusative (see §136, §143, 3 and 8), for example: и҆ запꙋстѣ́вшꙋ* сотворѧ́тъ ю҆̀ и҆ на́гꙋ* (Rev. 17:16—"and shall make her desolate and naked"); ѡ҆сꙋди́ша є҆го̀ бы́ти пови́нна* сме́рти (Mark 14:64—"they [all] condemned him to be guilty of death"). When there is a double genitive, the second predicate genitive (§136): Хрїстїа́нскїѧ конча́ны живота̀ на́шегѡ, безболѣ́зненны*, непосты́дны*, ми́рны*... про́симъ (Litany of fervent supplication—"A Christian ending to our life, without pain, without shame, peaceful... let us ask"). When there is a double dative, the second predicate dative (§143, 6): Подоба́етъ ᲂу҆̀бо є҆пі́скопꙋ бы́ти непоро́чнꙋ*... тре́звенꙋ*, цѣломꙋ́дрꙋ*... (I Tim. 3:2—"A bishop then must be blameless... vigilant, sober...");

3) Adjunct [adverbial] adjectives (§145), for example: Тридне́венъ* воскре́слъ є҆сѝ, хрⷭ҇тѐ ѿ гро́ба (Octoechos, T. 6, Sunday at the Praises—"Thou art risen on the third day [as one who is of three days], O Christ, from the tomb").

4) Adjunct participles (see §146), for example: и҆ возопи́въ*, и҆ мно́гѡ прꙋжа́всѧ*, и҆зы́де (Mark 9:26—"And [the spirit] cried, and rent him sore, and came out [of him]").

5) A participle in the dative absolute (see §197), for example: и҆ вше́дшꙋ* є҆мꙋ̀ въ до́мъ, ᲂу҆чени́цы є҆гѡ̀ вопроша́хꙋ є҆го̀ є҆ди́наго (Mark 9:28—"And when he was come into the house, his disciples asked him privately").

6) An adjective and a passive participle with an active copula participle — determinatives: сы́й, сꙋ́щаѧ, бы́вый, бы́вшаѧ: circumstantial: сы́й, сꙋ́щи, бы́въ, бы́вши (see §146, 4 and 5; §196, *b*), for example: херꙋві́мѡвъ свѣтлѣ́йши*, и҆ серафі́мѡвъ честнѣ́йши* сꙋ́щаѧ (Prayer after the Akathist [to the Theotokos]—"Being brighter than the Cherubim, and more honourable than the Seraphim"); и҆ бі́юще и҆́хъ со́вѣсть не́мощнꙋ* сꙋ́щꙋ (I Cor.

8:12—“and [when ye] wound their weak conscience”); **и҆ трепе́тенъ* бы́въ, припадѐ къ па́ѵлꙋ и҆ сі́лѣ** (Acts 16:29—“and trembling, he fell down before Paul and Silas”).

With copula-participles (determinant or adverbial) from the semi-significant verbs (see §124): **ꙗ҆вле́йсѧ, ꙗ҆́вльсѧ, показа́выйсѧ, показа́всѧ, пребыва́ѧй, пребыва́ѧ** and the like, for example: **ѡ҆́бразы несвѣ́тлы, и҆ сѣ̑ни приведе́ны... ви́дѣвше сло́ва, но́ва* ꙗ҆́вльшагѡсѧ ѿ вра́тъ заключе́нныхъ** (Nativity of the Lord, Ode 9—“Having seen dark images and diverted shadows [O pure Mother] of the new Word that hath shone forth [from a closed portal, and believing Him to be the True Light, we rightfully bless thy womb]”).

With the participles (determinant or adverbial) of verbs that have a second predicate accusative: **сотвори́вый, сотво́рь, показа́вый, показа́въ, зрѧ́й, зрѧ̀** [making, showing, seeing], and the like, for example: **печа́ть бо дѣ́вства моегѡ̀ зрѧ́щи неразрꙋши́мꙋ*** (Dec. 26, Oikos—“seeing the seal of my virginity [to be] unbroken”).

7) With the conjunction **ꙗ҆́кѡ** [since, because], for example: **Ꙗ҆́кѡ бл҃гъ* и҆ чл҃вѣколю́бецъ** (Sluzhebnik, exclamation—“For [Thou art] a good [God] and lovest mankind”).

The use of the shorts forms of adjectives or passive participles, when they are predicate parts with a copula-participle, however, is not always strictly adhered to: the full forms are also encountered in this position, for example: **Ѻ҆ба́че блага́ѧ* сꙋ́щи, вѣ́рꙋ пріимѝ** (Theophany, 9th Eirmos—“But inasmuch as thou art gracious, accept thou our faith”); **но пребыва́ѧ неѿстꙋ́пный*** (Kondak of the Ascension—“but abiding uninterruptedly [with us]”); **всѣ́хъ тва́рей нбⷭ҇ныхъ и҆ земны́хъ вы́шшаѧ* ꙗ҆́вльшаѧсѧ** (Prayer after the Akathist Hymn—“thou who art [*lit.* hast shown thyself] higher than all the creatures of heaven and earth”).

The Main Sentence Types.

§173. *Types of sentences according to the nature of the utterance.* Based on the nature of their content, sentences may be divided, as in Russian and other languages, into these categories: narrative, interrogative, exhortative [expressing a command or incitement], and exclamatory.

1) *Narrative* sentences are those that inform us of some fact or event, for example: и҆ и҆зы́де сло́во сїѐ по все́й і҆ꙋде́и ѡ҆ не́мъ, и҆ по все́й странѣ̀ (Luke 7:17—"And this rumour of him went forth throughout all Judæa, and throughout all the region round about").

2) *Interrogative* sentences are those that ask a question. Interrogative sentences are usually formed by means of interrogatory pronouns, adverbs or particles (кто̀, что̀, что̀ ꙗ҆́кѡ, кі́й, чі́й, гдѣ̀, вскꙋ́ю, ли, а҆́ще, є҆да̀ [who? what? what for? what kind of? whose? where? why? {untranslated interrogative particle}, if? can it be?] and the like). After interrogative sentences, a question mark (;) is normally used. Examples: Ты́ ли є҆сѝ грѧды́й, и҆лѝ и҆но́гѡ ча́емъ; (Luke 7:20—"Art thou he that should come? or look we for another?"); Но чесѡ̀ и҆зыдо́сте ви́дѣти; прⷪ҇ро́ка ли; (Luke 7:26—"But what went ye out for to see? A prophet?"); ѽ ро́де невѣ́рный и҆ развраще́нный, доко́лѣ терплю̀ ва́мъ; (Matth. 17:17—"O faithless and perverse generation, how long shall I suffer you?").

3) *Hortatory* sentences are those that express the will [command] of the speaker. Hortatory sentences are usually expressed by means of the imperative or optative mood, for example: ѡ҆блѧ́зи съ на́ма, ꙗ҆́кѡ къ ве́черꙋ є҆́сть (Luke 24:29—"Abide with us, for it is toward evening"); гдⷭ҇и, да прозрю̀ (Luke 18:41—"Lord, that I may receive my sight").

4) *Exclamatory* sentences are those that express an emotional attitude of the speaker to that which is said. In Church Slavonic, exclamatory sentences are usually set apart by a comma or period;

however, after an exclamatory sentence expressing amazement, there may be an exclamation mark (called ᲂу҆диви́тельнаѧ), for example: Полꙋ́нощи же во́пль бы́сть: сѐ жени́хъ грѧде́тъ, и҆сходи́те въ срѣ́тенїе є҆гѡ̀ (Matth. 25:6—“And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him”). Сн҃е даві́довъ, поми́лꙋй мѧ̀ (Mark 10:48—“[Thou] Son of David, have mercy on me”). Ѽ ка́кѡ, въ вы́шнихъ непостижи́мь сы́й, ѿ дв҃ы ражда́етсѧ! (Annunciation, at “Lord I have cried”—“O, how can He Who on high is beyond comprehension be born of a Virgin!”).

§174. *Incomplete sentences.* These are sentences lacking one or more parts, but which are easily grasped from the context. Incomplete sentences are usually found in a dialogue, but they may occur also in the narrative form of a story, for example: Є҆гда̀ пѧ́ть хлѣ́бы преломи́хъ въ пѧ́ть ты́сѧщъ, коли́кѡ кѡ́шъ и҆спо́лнь ᲂу҆крꙋ́хъ прїѧ́сте; глаго́лаша є҆мꙋ̀: двана́десѧть* (Mark 8:19—“When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They said unto him, Twelve”); чі́й ѻ҆́бразъ сі́й и҆ написа́нїе; Ѻ҆ни́ же рѣ́ша є҆мꙋ̀: ке́саревъ* (Mark 12:16—“Whose is this image and superscrition? And they said unto him, Cæsar’s”); И҆ вторы́й поѧ́тъ ю҆̀, и҆ ᲂу҆́мре, и҆ ни то́й ѡ҆ста́ви сѣ́мене: и҆ тре́тїй* та́кожде* (Mark 12:21—“And the second took her, and died, neither left he any seed: and the third likewise”).

§175. *One-part sentences.* One-part sentences may be of the following types: indefinite-personal, generalized-personal, and impersonal.

Nominative sentences are those that consist of only a subject as the main part. This type of sentence is met with only rarely in Church Slavonic, for the most part in liturgical chants, for example: Безсѣ́меннагѡ зача́тїѧ рождество̀ несказа́нное, мт҃ре безмꙋ́жныѧ нетлѣ́нный пло́дъ*, бж҃їе бо рожде́нїе ѡ҆бновлѧ́етъ є҆стества̀ (Great Canon—“From a conception without seed, a nativity beyond understanding; from a Mother who knew not man, a fruit without corruption*; for the birth of God makes [both] natures new"). Here the first is a nominative sentence, while the second is of a connective character, clarifying the first. Є҆́же ѿ вѣ́ка ᲂу҆таённое, и҆ а҆́гг҃лѡмъ несвѣ́домое та́инство*: тобо́ю, бцⷣе, сꙋ́щымъ на землѝ ꙗ҆ви́сѧ бг҃ъ. (Sunday Tropar-Theotokion, T. 4: "The mystery hidden from all ages and unknown to the Angels*: through thee, God was manifest to those on earth"). Here the construction is similar to that in the preceding example.

1) *Indefinite-personal.* To the indefinite personal sentences belong those in which the predicate, expressed by a 3rd person plural verb form, signifies an action carried out by persons unspecified, for example: глаго́ла и҆̀ма, ꙗ҆́кѡ взѧ́ша* гдⷭ҇а моего̀, и҆ не вѣ́мъ, гдѣ̀ положи́ша* є҆го̀ (John 20:13—"She said unto them, Because they have taken away my Lord, and I know not where they have laid him"); безꙋ́мне, въ сїю̀ но́щь дꙋшꙋ твою̀ и҆стѧ́жꙋтъ ѿ тебѐ (Luke 12:20—"[Thou] fool, this night thy soul shall be required of thee").

In Church Slavonic, such sentences are comparatively rare.

2) *Generalized personal sentences.* In these, the action indicated by the predicate refers to any individual. The predicate verb is usually expressed by the second person singular or plural, or sometimes by a 3rd person plural form, for example: лицемѣ́ре (in a generalized sense), и҆змѝ* пе́рвѣе бервно̀ и҆з̾ ѻ҆чесѐ твоегѡ̀ и҆ тогда̀ ᲂу҆́зриши* и҆з̾ѧ́ти сꙋче́цъ и҆з̾ ѻ҆чесѐ бра́та твоегѡ̀ (Matth. 7:5—"Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye"); И҆̀мже сꙋдо́мъ сꙋ́диши* дрꙋ́га, себѐ ѡ҆сꙋжда́еши* (Rom. 2:1—"For wherein thou judgest another, thou condemnest thyself"); и҆щи́те* и҆ ѡ҆брѧ́щете* (Matth. 7:7—"seek, and ye shall find"); не сꙋди́те* и҆ не сꙋ́дѧтъ* ва́мъ (Luke 6:37—"Judge not, and ye shall not be judged").

A verb in the 3rd person plural more often indicates a generalized action, for example: не ѿ те́рнїѧ бо че́шꙋтъ смо́квы, ни ѿ кꙋпины̀ є҆́млютъ грѡ́здїѧ (Luke 6:44—"For of thorns men do not gather figs, nor of a bramble bush gather they grapes"); Всѧ́ко ѹ҆̂бо дре́во, є҆́же не твори́тъ плода̀ добра̀, посѣка́ютъ є҆̏, и҆ во ѻ҆́гнь вмета́ютъ (Matth. 7:19—"Every tree that bringeth not forth good fruit is hewn down, and cast into the fire").

3) *Impersonal sentences.* To these belong one-part sentences in which the predicate expresses an action or condition without any relation to the one who performs it. The predicate in impersonal sentences may be expressed in the following ways:

a) By a conjugated form of the verb in the 3rd person singular, with the reflexive pronoun -сѧ. The verb довлѣ́етъ [it is enough, suffices] is used impersonally without -сѧ. For example: да́йте, и҆ да́стсѧ* ва́мъ (Luke 6:38—"Give, and it shall be given unto you"); въ ню́же мѣ́рꙋ мѣ́рите, возмѣ́ритсѧ* ва́мъ (Matth. 7:2—"with what measure ye mete, it shall be measured to you again"); покажѝ на́мъ ѻ҆ц҃а̀, и҆ довлѣ́етъ на́мъ (John 14:8—"shew us the Father, and it sufficeth us").

b) By the semi-significant verbs подоба́етъ, досто́итъ [it is proper, right] in combination with the infinitive, for example: и҆ ты҄ѧ мѝ подоба́етъ привестѝ (John 10:16—"them also mùst I bring [it behooveth me to bring]"); Не подоба́ше ли и҆ тебѣ̀ поми́ловати клевре́та твоегѡ̀ (Matth. 18:33—"Shouldest not thou also have had compassion on thy fellow servant?"); досто́итъ ли въ сꙋббѡ́ты добро̀ твори́ти (Mark 3:4—"Is it lawful to do good on the sabbath days?"); досто́итъ ли кинсо́нъ ке́сареви да́ти, и҆лѝ нѝ; (Mark 12:14—"Is it lawful to give tribute to Cæsar, or not?").

c) By neuter passive participles or adjectives (to which might be added the invariable word лѣ́ть ["it is permissible"]) with a 3rd person copula from the verb бы́ти, for example: па́ки пи́сано* є҆́сть*: не и҆скꙋси́ши г҃да бг҃а твоегѡ̀ (Matth. 4:7—"It is written again: Thou shalt not tempt the Lord thy God"); Слы́шасте, ꙗ҆́кѡ рече́но* бы́сть* дре́внимъ (Matth. 5:21—"Ye have heard that it was said to them of old time"); досто́йно* ли є҆́сть* да́ти кинсо́нъ ке́сареви, и҆лѝ нѝ;

(Matth. 22:17—“Is it lawful to give tribute unto Cæsar, or not?”); человѣ́ка ри́млѧнина и҆ неѡсꙋжде́на лѣ́ть* ли є҆́сть* ва́мъ би́ти; (Acts 22:25—“Is it lawful for you to scourge a man that is a Roman, and uncondemned?”).

d) By nouns, to which го́ре, нꙋ́жда, вре́мѧ, потре́ба and the like refer. Such nouns form the nominal [noun-] part of a composite predicate with omitted copula. For example: Го́ре* ва́мъ кни́жницы и҆ фарїсе́є лицемѣ́ри (Matth. 23:13—“Woe unto you, scribes and Pharisees, hypocrites!”); нꙋ́жда* бо є҆́сть прїитѝ собла́знѡмъ (Matth. 18:7—“for it must needs be that offences come”); Ꙗ҆́кѡ вре́мѧ* нача́ти сꙋ́дъ ѿ до́мꙋ бж҃їѧ (I Peter 4:17—“For the time is come that judgment must begin at the house of God”); Тѣ́мже потре́ба* повинова́тисѧ не то́кмѡ за гнѣ́въ, но и҆ за со́вѣсть (Rom. 13:5—“Wherefore ye must needs be subject, not only for wrath, but also for conscience sake”).

e) By forms of the verb бы́ти with negation, in combination with nouns in the genitive case, for example: и҆дѣ́же бо нѣ́сть* зако́на*, [тꙋ̀] ни* престꙋпле́нїѧ* (Rom. 4:15—“for where no law is, there is no transgression”); и҆ но́щи* не бꙋ́детъ* та́мѡ (Rev. 22:5—“And there shall be no night there”).

f) By forms of the verb бы́ти with words indicating time, for example: ѡ҆блѧ́зи съ на́ма, ꙗ҆́кѡ къ ве́черꙋ* є҆́сть* (Luke 24:29—“Abide with us, for it is toward evening”); и҆ ꙗ҆́кѡ по́здѣ* бы́сть*, и҆схожда́ше во́нъ и҆зъ гра́да (Mark 11:19—“And when even was come, he went out of the city”).

g) By the verb бы́сть in the sense of “it came to pass” (§160), for example: и҆ бы́сть* во є҆ди́нъ ѿ дне́й (Luke 8:22—“Now it came to pass on a certain day”).

§176. Sentence Members of the Same Kind.

Several syntactically alike members, having the same relationship to one and the same part of the sentence, are known as sentence members *of the same kind*, for example: Привєдо́ста ѻ҆слѧ̀* и҆ жрєбѧ̀* (Matth. 21:7—"They brought the ass, and the colt").

Both the main and the secondary sentence parts may be 'of the same kind', for instance, subjects of the same kind: На мѡѷсе́овѣ сѣда́лищи сѣдо́ша кни́жницы* и҆ фарїсе́є (Matth. 23:2—"The scribes and the Pharisees sit in Moses' seat"); predicates of the same kind: и҆дѣ́же та́тїе подко́пываютъ* и҆ кра́дꙋтъ* (Matth. 6:20—"where thieves break through and steal"); вїногра́дъ насадѝ* чл҃вѣ́къ, и҆ ѡ҆градѝ* ѡ҆пло́томъ, и҆ и҆скопа̀* точи́ло, и҆ созда̀* сто́лпъ, и҆ предадѐ* є҆го̀ тѧжа́телємъ, и҆ ѿи́де* (Mark 12:1—"A certain man planted a vineyard, and set an hedge about it, and dug a place for the wine press, and built a tower, and let it out to husbandmen, and went away"); complements of the same kind: Но є҆гда̀ твори́ши пи́ръ, зовѝ ни́щыѧ*, маломѡ́щныѧ*, хромы́ѧ*, слѣпы̑ѧ*, (Luke 14:13—"But when thou makest a feast, call the poor, the maimed, the lame, the blind"); attributes of the same kind: въ наслѣ́дїе нетлѣ́нно* и҆ нескве́рно* и҆ неꙋвѧда́емо* (I Peter 1:4—"To an inheritance incorruptible, and undefiled, and that fadeth not away"); adjuncts of the same kind: и҆ прїи́дꙋтъ ѿ востѡ́къ* и҆ за̑падъ* и҆ сѣ́вера* и҆ ю́га* (Luke 13:29—"And they shall come from the east, and from the west, and from the north, and from the south").

Sentence members of the same kind are usually connected by conjunctions, be they connective,adversative, or disjunctive conjunctions (see §114). In a construction joining like members of the sentence, the following characteristics occur: the connective conjunction и҆ may be repeated before each of the like members, or else it may stand only before the last one; the enumeration of members of the same kind is also possible without a conjunction. Examples: With connective conjunctions: и҆ бꙋ́дꙋтъ гла́ди и҆ па̑гꙋбы и҆ трꙋ́си по мѣстѡ́мъ (Matth. 24:7—"and there shall be famines, and pestilences, and earthquakes, in diverse places"); и҆збра̑ннымъ прише́льцємъ разсѣ́ѧнїѧ по́нта*, гала́тїи*, каппадо́кїи*, а҆сі́и* и҆ вїѳѷні́и* (I Peter 1:1—"To the chosen wanderers in the diaspora, of Pontos, Galatia, Cappadocia, Asia and Bithynia"); Не стѧжи́те зла́та*, ни сребра̀*, ни мѣ́ди* при поѧсѣ́хъ ва́шихъ (Matth. 10:9—"Provide neither gold, nor silver, nor brass in your purses"); Въ тѣ́хъ слежа́ше мно́жество болѧ́щихъ*, слѣпы́хъ*, хромы́хъ*, сꙋхи́хъ*, ча́ющихъ движе́нїѧ воды̀ (John 5:3—"In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water"). With adversative conjunctions: не ᲂу҆́мре* дѣви́ца, но спи́тъ* (Matth. 9:24—"the maid is not dead, but sleepeth"); благослови́те*, а҆ не клени́те* (Rom. 12:14—"bless, and curse not"); и҆ прини́къ ви́дѣ* ри̑зы лежа́щѧ: ѻ҆ба́че не вни́де* (John 20:5—"And stooping down, he saw the linen clothes lying; yet went he not in"); не то́кмѡ бре́мене* и҆ корабла̀*, но и҆ дꙋ́шъ* на́шихъ хо́щетъ бы́ти пла́ванїе (Acts 27:10—"this voyage will be [with hurt and much damage] not only of the lading and ship, but also of our lives"); With disjunctive conjunctions: и҆ всѧ́къ и҆̓́же ѡ҆ста́витъ до́мъ*, и҆лѝ бра́тїю*, и҆лѝ сєстры̀*, и҆лѝ ѻ҆ц҃а̀*, и҆лѝ ма́терь*, и҆лѝ женꙋ̀*, и҆лѝ ча̑да*, и҆лѝ сє́ла*, и҆̓́мене моегѡ̀ ра́ди, сторицею прїи́метъ... (Matth. 19:29—"And everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold..."); Никто́же мо́жетъ двѣма̀ господи́нома рабо́тати: лю́бо є҆ди́наго возлю́битъ*, а҆ дрꙋга́го возненави́дитъ*: и҆лѝ є҆ди́нагѡ держи́тсѧ*, ѡ҆ дрꙋ́зѣмъ же неради́ти* на́чнетъ* (Matth. 6:24—"No man can serve two masters: for either he will hate the one, and love the other, or else he will hold to the one, and become careless of the other").

Note: In older grammars, sentences having members of the same kind were viewed as **joint sentences**, based on the idea that they could be logically divided into several sentences, for example: Приведо́ста ѻ҆сла̀ и҆ жребѧ̀ (Matth. 21:7) = приведо́ста ѻ҆слѧ̀ и҆ приведо́ста жребѧ̀ — "they brought an ass and they brought a colt".

Sentence members of the same kind, in general, are set apart by a comma in the same manner as in other languages, except for the following peculiarity: two like predicates, joined by the conjunction и҆, if they have dependant words with them, are separated by a comma, for example: сѐ мы̀ ѡ҆ста́вихомъ* всѧ̂, и҆ въ слѣ́дъ тебѐ и҆до́хомъ* (Matth. 19:27—"Behold, we have forsaken all, and followed thee"); прїиди́те, ѹ҆бїе́мъ* є҆го̀, и҆ ѹ҆держи́мъ* достоѧ́нїе є҆гѡ̀ (Matth. 21:38—"come, let us kill him, and [let us] seize on his inheritance").

The Compound Sentence.

§177. General Observations on Compound Sentences.

Compound sentences in Church Slavonic may be put together either as coördinate or as subordinate sentences. The construction of compound sentences is in many ways quite close to such sentences in Russian, making it possible to use the same classification as in Russian grammars. However, despite a certain similarity there is also a noteworthy difference — Church Slavonic has considerably fewer conjunctions (though some conjunctions do have more than one meaning, for example ꙗ҆́кѡ, а҆́ще), and consequently, sentences have less variety as to how they can express one thought or another. Besides that, Church Slavonic also has constructions not found in Russian — such as sentences with the infinitive and sentences with a peculiar use of the participle, known as the "dative absolute".

Compound sentences, according to their structure, are subdivided into compound coördinate and compound subordinate.

The subordinate clause forms a special section under the compound subordinate sentences.

§178. Compound [Coördinate] Sentences.

Two or more simple sentences, joined by a copulative conjunction, constitute a *compound [coördinate] sentence.*

The phrases that make up a compound sentence are considered independent, although their independence is conditional, and in a number of situations the components of a compound coördinate sentence set conditions for each other, for example: **и҆ желаа́ше насы́тити чре́во ѿ ро́жецъ...: и҆ никто̀ же дая́ше є҆мꙋ̀** (Luke 15:16—"And he would fain have filled his belly with the husks...: and no man gave unto him"). In the second clause the word **ро́жецъ** is omitted, since it is common to both clauses.

Depending on the conjunctions joining them, compound coördinate sentences are divided into copulative, adversative, disjunctive and causative categories.

§179. Copulative Coördination.

Copulative compound [coördinate] sentences are joined together by means of the conjunctions **и҆**, **и҆ — и҆**, **ни[жѐ]**, **ни — ни[жѐ]**, **та́коже**. In Scriptural texts, the link effected in sentences by the conjunction **и҆** is not too strong — this conjunction is often more *connective* than copulative, and it serves merely to show the continuation of a narrative, for which reason it occurs with a high frequency: for instance, in the 3rd chapter of the Gospel of St. Mark, out of 35 verses, 28 begin with the conjunction **и҆** (which corresponds literally to the Greek text).

In compound coördinate sentences with the conjunction **и҆**, temporal relationships are usually expressed: coördinate sentences may express *simultaneous* actions, *sequence* of actions, or else relationships of *cause* and *result* between actions.

For example:

1) Sentences expressing simultaneous actions: **и҆ поме́рче со́лнце, и҆ завѣ́са цр҃ко́вная раздра́ся посредѣ̀** (Luke 23:45—"And the

sun was darkened, and the veil of the temple was rent in the midst"); **Не вѣ́сте ли ꙗ҆́кѡ хра́мъ бж҃їй є҆стѐ, и҆ дх҃ъ бж҃їй живе́тъ въ ва́съ** (I Cor. 3:16—"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"); **А҆́бїе по ско́рби дні́й тѣ́хъ, со́лнце поме́ркнетъ, и҆ лꙋна̀ не да́стъ свѣ́та своегѡ̀, и҆ ѕвѣ́зды спадꙋ́тъ съ нб҃сѐ, и҆ си҃лы нб҃сныѧ подви́гнꙋтсѧ** (Matth. 24:29—"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, the powers of the heavens shall be shaken").

2) Sentences expressing a sequence of actions: **О҆́ва падо́ша на пꙋтѝ: и҆ прїидо́ша пти́цы и҆ позоба́ша ѧ҆̀** (Matth. 13:4—"some [seeds] fell by the wayside, and the fowls came and devoured them up"); **прїи́де въ до́мъ і҆и҃съ, и҆ прїстꙋпи́ша къ немꙋ ѹ҆ченицы̀ є҆гѡ̀** (Matth. 13:36—"Jesus... went into the house, and his disciples came unto him"); **и҆ и҆зы́де во́нъ на придво́рїе: и҆ а҆ле́ктѡръ возгласѝ** (Mark 14:68—"And he went out into the porch: and the cock crew"); **и҆ сни́де до́ждь, и҆ прїидо́ша рѣ́ки, и҆ возвѣ́ѧша вѣ́три** (Matth. 7:25—"And the rain descended, and the floods came, and the winds blew").

3) Sentences expressing a cause-and-effect relationship: **тогда̀ воста́въ запретѝ вѣ́трѡмъ и҆ мо́рю, и҆ бы́сть тишина̀ ве́лїѧ** (Matth. 8:26—"Then he arose, and rebuked the winds and the sea; and there was a great calm"); **О҆ни́ же и҆зше́дше и҆до́ша въ ста́до свино́е: и҆ сѐ, [а҆́бїе] ѹ҆стреми́сѧ ста́до всѐ по бре́гꙋ въ мо́ре, и҆ ѹ҆топо́ша въ вода́хъ** (Matth. 8:32—"And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters"); **Прибли́житесѧ бг҃ꙋ, и҆ прибли́житсѧ ва́мъ** (James 4:8—"Draw nigh to God, and he will draw nigh to you").

Relations of cause and result between clauses are especially evident when the conjunction **и҆** is followed by the conjoining expression **сегѡ̀ ра́ди: то́й воскре́се ѿ ме́ртвыхъ, и҆ сегѡ̀ ра́ди си҃лы дѣ́ютсѧ ѡ҆ не́мъ** (Matth. 14:2—"he is risen from the dead; and therefore mighty works do shew themselves in him").

To this form of compound sentence belong those sentences, also, that are composed using conjunctions of result or conclusion: тѣ́мже, тѣ́мъ, сегѡ̀ ра́ди, ᲂу҆̑бо, ѿсю́дꙋ, ѿню́дꙋже, [="therefore, hence"], for example: колмѝ ᲂу҆̑бо лꙋ́чши человѣ́къ ѻ҆вча́те; тѣ́мже* досто́итъ въ сꙋббѡ́ты добро̀ твори́ти (Matth. 12:12—"How much better then is a man than a sheep? Wherefore it is lawful to do good on the sabbath days"); І҆́бо не со́зданъ бы́сть мꙋ́жъ жены̀ ра́ди, но жена̀ мꙋ́жа ра́ди: сегѡ̀ ра́ди* до́лжна є҆́сть жена̀ вла́сть и҆мѣ́ти на главѣ̀ а҆́гг҃лъ ра́ди (I Cor. 11:9-10—"Neither was the man created for the woman; but the woman for the man. For this cause ought the woman to have power on her head because of the angels"); А҆́ще же хрⷭ҇то́съ не воста̀, сꙋ́етна вѣ́ра ва́ша, є҆щѐ є҆стѐ во грѣсѣ́хъ ва́шихъ: ᲂу҆̑бо* и҆ ᲂу҆ме́ршїи ѡ҆ хрⷭ҇тѣ̀, погибо́ша (I Cor. 15:17-18—"And if Christ be not risen, your faith is in vain; ye are yet in your sins. Then also they which are fallen asleep in Christ, are perished"); и҆ на тѣ́хъ взѧ́лъ є҆сѝ побѣ̑ды, бж҃їею си́лою, достосла́вне. ѿсю́дꙋ* по́чєсти тебѣ̀ Ѻ҆́ч҃е чꙋде́съ бл҃гі́й дарова̀ (Nov. 4, at "Lord I have cried"—"against them also [i.e. the demons] thou wast victorious, by the power of God, O thou who art worthy of glory. Therefore He that is good hath honoured thee by miracles"); и҆ бѡлѣ́зни на́шѧ подъѧ́лъ є҆сѝ. ѿню́дꙋже* ра́нами твои́ми мы̀ и҆сцѣлѣ́вше, пѣ́ти навыко́хомъ: а҆ллилꙋ́їа (Akathist to the Sweetest Jesus—"and Thou hast borne our illnesses. Therefore, being healed through Thy wounds, we have learned to sing: Alleluia!").

Compound sentences with the conjunction и҆ may also express adversative relationships, for example: Благі́й человѣ́къ, ѿ блага́гѡ сокро́вища, и҆зно́ситъ бл҃га̑ѧ: и҆ лꙋка́вый человѣ́къ, ѿ лꙋка́вагѡ сокро́вища, и҆зно́ситъ лꙋка̑ваѧ (Matth. 12:35—"A good man out of the good treasure [of the heart] bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things").

The conjunctions ни[жѐ], ни — ни[жѐ] "neither — nor" are used in combining clauses of the same kind, with negation, for example: Нѣ́сть бо дре́во добро̀, творѧ̀ плода̀ ѕла̀: нижѐ дре́во ѕло̀, творѧ̀ плода̀ добра̀ (Luke 6:43—"For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit"); не ѿ те́рнїѧ бо че́шꙋтъ смѡ́квы, ни ѿ кꙋпины̀ є҆́млютъ грѡ́здїѧ (Luke 6:44—"For of thorns men do not gather figs, nor of a bramble bush gather they grapes").

The conjunction та́кожде ["likewise, also, as well"] is used with a suggestion of adding or incorporating some element, for example: Прїѧ́тъ же хлѣ́бы і҆и҃съ, и҆ хвалꙋ̀ возда́въ, подадѐ ᲂу҆чени́кѡмъ, ᲂу҆чени́цы же возлежа́щымъ: та́кожде и҆ ѿ ры́бъ, є҆ли́кѡ хотѧ́хꙋ (John 6:11—"And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes, as much as they would"); и҆ тре́тїй поѧ́тъ ю҆̀: та́кожде же и҆ всѝ се́дмь (Luke 20:31—"And the third took her; and in like manner the seven also").

Compound [coördinate] sentences may also be without a conjunction, for example: Та́мѡ пти̑цы вогнѣзда́тсѧ, є҆рѡді́ево жили́ще предводи́тельствꙋетъ и҆́ми (Ps. 103:17—"There the birds shall make their nests; the house of the heron is the foremost among them"); ѡ҆бы́доша мѧ̀ тельцы̀ мно́зи, ю҆нцы̀ тꙋчнїи ѡ҆держа́ша мѧ̀: ѿверзо́ша на мѧ̀ ᲂу҆ста̀ своѧ̑, ꙗ҆́кѡ ле́въ восхища́ѧй и҆ рыка́ѧй (Ps. 21:13-14—"Many calves have surrounded me, fat bulls have besieged me; they have opened their mouths against me, as a lion ravening and roaring"); и҆ вве́ргꙋтъ и҆̀хъ въ пе́щь ѻ҆́гненнꙋю: тꙋ̀ бꙋ́детъ пла́чь и҆ скре́жетъ зꙋбѡ́мъ (Matth. 13:50—"And [they] shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth"); тꙋ́не прїѧ́сте, тꙋ́не дади́те (Matth. 10:8—"freely ye have received, freely give"); Хрⷭ҇то́съ ражда́етсѧ, сла́вите: хрⷭ҇то́съ съ небе́съ, срѧ́щите: хрⷭ҇то́съ на землѝ, возноси́тесѧ (Eirmos from the Canon of the Nativity, Ode 1—"Christ is born: glorify Him! Christ is from heaven: go to meet him! Christ is on earth: be ye exalted!").

§180. Adversative Coördination.

In adversative compound sentences, a relationship of *contrast* or *opposition* is expressed, sometimes with additional overtones (of disparity, restriction, concession and the like). Sentences of this type are composed with the aid of the conjunctions но, а̀, ᲂу҆́бо — же, ѻ҆ба́че, да. Of these, а̀ and же are the most frequent. Examples: Не входѧ́щее во ᲂу҆ста̀ скверни́тъ человѣ́ка: но* и҆сходѧ́щее и҆зъ ᲂу҆́стъ, то̀ скверни́тъ человѣ́ка (Matth. 15:11—"Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man"); Въ не́мже ѕлостраждꙋ да́же и҆ до ᲂу҆́зъ, ꙗ҆́кѡ ѕлодѣ́й: но* сло́во бж҃їе не ва́жетсѧ (II Tim. 2:9—"Wherein I suffer trouble, as an evildoer, even unto bonds; but the word of God is not bound"); ра́зꙋмъ ᲂу҆́бо кичи́тъ, а҆* любы̀ созида́етъ (I Cor. 8:1—"Reason puffeth up, but charity edifieth"); Приближа́ютсѧ мнѣ̀ лю́дїе сі́и ᲂу҆сты̑ свои́ми, и҆ ᲂу҆стна́ми чтꙋ́тъ мѧ̀: се́рдце же* и҆́хъ дале́че ѿстои́тъ ѿ менє̀ (Matth. 15:8—"This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me"); жа́тва ᲂу҆́бо* мно́га, дѣ́лателей же* ма́лѡ (Matth. 9:37—"The harvest ruly is plentiful, but the labourers are few"); нꙋ́жда бо є҆́сть прїитѝ собла́знѡмъ: ѻ҆ба́че* го́ре человѣ́кꙋ томꙋ̀, и҆́мже собла́знъ прихо́дитъ (Matth. 18:7—"for it must needs be that offences come; but woe to that man by whom the offence cometh!"); не де́сѧть ли ѡ҆чи́стишасѧ; да* де́вѧть гдѣ̀; (Luke 17:17—"Were not ten cleansed? but where are the nine?").

Adversative compound sentences may also be without a conjunction, for example: Вы̀ ѿ ни́жнихъ є҆стѐ, а҆́зъ ѿ вы́шнихъ є҆́смь: вы̀ ѿ мі́ра сегѡ̀ є҆стѐ, а҆́зъ нѣ́смь ѿ мі́ра сегѡ̀ (John 8:23—"Ye are from beneath; I am from above: ye are of this world; I am not of this world"); и҆ сїѐ не ѿ ва́съ, бж҃їй да́ръ (Eph. 2:8—"and that not of yourselves: it is the gift of God"); ꙗ҆́кѡ ви́дѣвъ мѧ̀, вѣ́ровалъ є҆сѝ: блаже́ни не ви́дѣвшїи, и҆ вѣ́ровавше (John 20:29—"because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed").

§181. Disjunctive Coördination.

Compound [coördinate] sentences with a *disjunctive* sense are usually composed with the aid of the conjunction **и҆лѝ** (and sometimes with the conjunction **лю́бо** [both translated "or"]), for example: **и҆збѐри себѣ̀ бы́ти: и҆лѝ прїи́дꙋтъ тебѣ̀ трѝ лѣ́та гла́да на зе́млю твою̀: и҆лѝ трѝ мѣ́сѧцы бѣ́гати и҆́маши пре́дъ врагѝ твои́ми, и҆ бꙋ́дꙋтъ гонѧ́ще тѧ̀: и҆лѝ трѝ днѝ бы́ти сме́рти въ землѝ твое́й** (II Kings [=Samuel] 24:13—"Choose [one of these things] to befall thee: whether there shall come upon thee for three years famine in thy land; or that thou shouldest flee three months before thine enemies, and they should pursue thee; or that there should be for three days mortality in thy land"); **Снѣ́стсѧ ли хлѣ́бъ безъ со́ли; и҆лѝ є҆́сть вкꙋ́съ во тщи́хъ словесѣ́хъ** (Job 6:6—"Shall bread be eaten without salt? or again, is there taste in empty words?"); **Ты̀ ли є҆сѝ грѧды́й, и҆лѝ и҆но́гѡ ча́емъ;** (Matth. 11:3—"Art thou he that should come, or do we look for another?").

§182. Causative Coördination.

In *causative* coördination, some event is presented in the first clause, and its reason is given in the second. The second clause is joined to the first by means of the causative conjunctions **и҆́бо** and **бо** ["for, since"], for example: **Нѣ́сть тѝ ча́сти ни жре́бїѧ въ словесѝ се́мъ: и҆́бо се́рдце твоѐ нѣ́сть пра́во пре́дъ бг҃омъ** (Acts 8:21—"Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God"); **по дѣлѡ́мъ же и҆́хъ не твори́те: глаго́лютъ бо, и҆ не творѧ́тъ** (Matth. 23:3—"but do ye not after their works: for they say, and do not").

The difference between the conjunctions **и҆́бо** and **бо** lies only in that **и҆́бо** is a combination of **и҆** and **бо**. In comparing the Greek text with the Slavonic, we usually see the following corresponding forms: **бо** = Greek γὰρ, while **и҆́бо** = καὶ γὰρ, for example: **и҆́бо бесѣ́да твоѧ̀ ꙗ҆́вѣ тѧ̀ твори́тъ**, Matth. 26:73 (in place of **и҆ бесѣ́да бо**... "for thy speech bewrayeth thee"), in the Greek text: καὶ γὰρ ἡ λαλιά σου... The conjunction ꙗ҆́ко is placed at the beginning of a clause, while ко is put after the first word of a clause.

Causative compound sentences, too, may be joined without a conjunction, for example: ѿста́вите и҆̀хъ: вожди̇̀ сꙋ́ть слѣ́пи слѣпцє́мъ (Matth. 15:14—"Let them alone: they be blind leaders of the blind"); до́мъ ї҆и҃левъ ᲂу҆пова̀ на гдⷭ҇а: помо́щникъ и҆ защи́титель и҆̀мъ є҆́сть. до́мъ а҆арѡ́нь ᲂу҆пова̀ на гдⷭ҇а: помо́щникъ и҆ защи́титель и҆̀мъ є҆́сть. Боѧ́щїисѧ гдⷭ҇а, ᲂу҆пова́ша на гдⷭ҇а: помо́щникъ и҆ защи́титель и҆̀мъ є҆́сть (Ps. 113:17-19 [115:9-11, Hebrew numbering] —"The house of Israel hath hoped in the Lord: he is their helper and protector. The house of Aaron hath hoped in the Lord: he is their helper and protector. They that fear the Lord have hoped in the Lord: he is their helper and their protector").

§183. The Complex Sentence.

A compound sentence, consisting of two clauses, one of which is syntactically subordinated to the other by means of subordinating conjunctions or conjoining words, is called a *compound subordinate* [or in English a *complex*] sentence.

A clause that is syntactically dependant on another clause is called *subordinate*, as opposed to the *main* clause, on which it depends; for example: А҆́зъ посла́хъ вы̀ жа́ти, и҆дѣ́же вы̀ не трꙋди́стесѧ (John 4:38—"I have sent you to reap [that] in which ye did not labour"); here the first clause ["I have sent you to reap"] is the main clause; the second clause ["in which (where) ye did not labour"] is a subordinate adverbial clause of place.

A subordinate clause may relate to one of the parts of the main clause, to a group of parts, or to the main clause as a whole (when it expresses some adjunct [circumstance]: time, cause, condition &c.), for example: Ѻ҆ба́че го́ре человѣ́кꙋ* томꙋ̀, и҆́мже собла́знъ прихо́дитъ (Matth. 18:7 —"woe to that man by whom the offence cometh"); Та̀ бл҃гослови́мъ, вы́шнїй бж҃е, и҆ гдⷭ҇и мт҃и, творѧ́щаго при́снѡ съ на́ми вели̑каѧ* же и҆ неизслѣ́дѡваннаѧ*, сла̑внаѧ* же и҆ оу҆жа́снаѧ*, и҆́хже нѣ́сть числа̀ (Morning Prayer 6—"We bless Thee, O most high God and Lord of mercy, Who ever workest great and inscrutable things with us, glorious and wonderful, without number"); сѣди́те тꙋ, до́ндеже ше́дъ помолю́сѧ та́мѡ (Matth. 26:36—"Sit ye here, while I go and pray yonder").

Subordinate clauses can fulfill the same functions towards the main clause as any part of a simple sentence, and therefore they are classified in a similar fashion. Subordinate clauses can be of the following types: 1) subordinate-substantival clauses as subject, 2) subordinate predicative, 3) subordinate attributive (adjectival) clauses, 4) subordinate complement, 5) subordinate adverbial (adjunct, circumstance): *a)* of time, *b)* of place, *c)* of cause [reason], *d)* of purpose, *e)* of result [consecutive clauses], *f)* of manner [figurative], *g)* of condition, *h)* of concession.

In Church Slavonic there are no complex sentences without a conjunction, except for certain subordinate clauses of complement.

§184. Subordinate Subject Clauses.

A subordinate *subject* clause is one that clarifies the subject of the main clause, expressed by a pronoun (demonstrative, negative or determinant) or fulfills the function of a subject omitted in the main clause. A subject subordinate clause answers the question of the nominative case, Who? What? For example: И҆́же мѧ̀ сотвори̑ цѣ́ла, то́й мѝ речѐ: возьмѝ о҆́дръ тво́й и҆ ходѝ (John 5:11—"He that made me whole, the same said unto me: Take up thy bed and walk"); Ничто́же бо е҆́сть покрове́но, е҆́же не ѿкры́етсѧ, и҆ та́йно, е҆́же не оу҆вѣ́дено бꙋ́детъ (Matth. 10:26—"For there is nothing covered, that shall not be revealed: and hid, that shall not be known"); Всѧ̑, е҆ли̑ка и҆́мать ѻ҆́ц҃ъ, моѧ̑ сꙋ́ть (John 16:15—"All things that the Father hath, are mine").

A pronoun is often omitted in the main clause; however, it is easily understood: а҆́ще въ ва́съ пребꙋ́детъ, є҆́же и҆спе́рва слы́шасте (I John 2:24—"If that shall remain in you, which ye have heard from the beginning"); и҆ є҆́же а҆́ще свѧ́жеши на землѝ, бꙋ́детъ свѧ́зано на нб҃есѣ́хъ (Matth. 16:19—"and whatsoever thou shalt bind on earth shall be bound in heaven"); и҆́же а҆́ще хо́щетъ въ ва́съ вѧ́щїй бы́ти, да бꙋ́детъ ва́мъ слꙋга̀ (Matth. 20:26—"whosoever will be chief among you, let him be your servant").

The absence of a subject pronoun is especially characteristic in those cases where the predicate of the main clause approaches an impersonal sense, nevertheless one could insert the pronoun то̀ into the such a clause, for example: и҆лѝ мни́тсѧ тѝ, ꙗ҆́кѡ не могꙋ̀ ны́нѣ ᲂу҆моли́ти ѻ҆ц҃а̀ моего̀ (Matth. 26:53—"or does [it] seem to thee, that I cannot now pray to my Father"); довлѣ́етъ ᲂу҆ченикꙋ̀, да бꙋ́детъ, ꙗ҆́кѡ ᲂу҆чи́тель є҆гѡ̀ (Matth. 10:25—"[It] is enough for the disciple that he be as his master"); нѣ́сть бо та́йно, є҆́же не ꙗ҆вле́но бꙋ́детъ: нижѐ ᲂу҆тае́но, є҆́же не позна́етсѧ и҆ въ ꙗ҆вле́нїе прїи́детъ (Luke 8:17—"For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad"); ѿ вѣ́ка нѣ́сть слы́шано, ꙗ҆́кѡ кто̀ ѿве́рзе ѻ҆́чи слѣ́пꙋ рожде́нꙋ (John 9:32—"Since the world began was it not heard that any man opened the eyes of one that was born blind"); и҆ рече́тсѧ тѝ, что̀ ти подоба́етъ твори́ти (Acts 9:6—"and it shall be told thee, what thou must do"); до́брѣе бы́ло бы є҆мꙋ̀, а҆́ще не бы̀ роди́лсѧ человѣ́къ то́й (Mark 14:21—"better were it for that man, if he had never been born").

Subordinate subject-clauses are joined to the main clause by means of the following linking words and conjunctions: и҆́же, ꙗ҆́же, є҆́же, что̀, є҆ли̑цы, є҆ли̑ка, ꙗ҆́кѡ, да, а҆́ще and the like (see the preceding examples).

A main clause consisting of a comparative such as лꙋ́чше є҆́сть, ᲂу҆до́бѣе є҆́сть, до́брѣе є҆́сть and the like, usually has a subordinate subject clause with the conjunction **не́же** or **не́жели** ["than"]. Such a subordinate clause is liable to have a truncated predicate, for example: **Лꙋ́чше є҆́сть ѹ҆бо́гъ ходѧ́й въ простотѣ̀ своє́й, не́же [є҆́сть] бога́тый строптѝвъ ѹ҆сты̀ свои́ми и҆ несмы́сленъ** (Prov. 19:1—"Better is the poor that walketh in his integrity, than the rich man that is perverse in his lips, and is a fool"); **Лꙋ́чше части́ца ма́лаѧ со стра́хомъ гдⷭ҇нимъ, не́жели сокрѡ́вища ве́лїѧ без̾ боѧзни** (Prov. 15:16—"Better is a small portion with the fear of the Lord, than great treasures without the fear [of God]); **Ѹ҆до́бѣе же є҆́сть нб҃ꙋ и҆ земли̇̀ прейтѝ, не́же ѿ зако́на є҆ди́ной чертѣ̀ [ѹ҆до́бно є҆́сть] поги́бнꙋти** (Luke 16:17—"And it is easier for heaven and earth to pass, than [it is] for one tittle of the law to fail").

§185. Subordinate Predicative Clauses.

A subordinate *predicate* clause is one that is used to elucidate the nominal [noun/adjective] part of the main clause predicate, expressed by a demonstrative pronoun which is often omitted. A subordinate predicate clause answers the question, *What kind of?* For example: **Ꙗ҆ко́въ пе́рстный, такові̀ и҆ пе́рстнїи: и҆ ꙗ҆ко́въ нбⷭ҇ный, та́цы же нбⷭ҇нїи** (I Cor. 15:48—"As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly"); **Моѐ бра́шно є҆́сть, да сотворю̀ во́лю посла́вшагѡ мѧ̀** (John 4:34—"My meat is ['this:—'] to do the will of him that sent me"); **Что̀ є҆́сть, є҆́же и҆́маши возвѣсти́ти мѝ** (Acts 23:19—"What is that thou hast to tell me?"); **се́й бѣ̀, є҆го́же рѣ́хъ** (John 1:15—"This was he, of whom I spake"); **то́й є҆́сть, є҆мꙋ́же а҆́зъ ѡ҆мочи́въ хлѣ́бъ пода́мъ** (John 13:26—"He it is, to whom, having dipped bread, I shall give it").

Suobordinate predicative clauses are joined to the main clause by means of the linking words or conjunctions **и҆́же, ꙗ҆́же, є҆́же, ꙗ҆ко́въ, -а̀, -о̀, да** and the like.

§186. Subordinate Adjectival [Attributive] Clauses.

A subordinate adjectival clause is one that limits or defines some member of the main clause, expressed by a noun, for example: **се́ бо бл҃говѣствꙋю ва́мъ ра́дость ве́лїю, ꙗ҆̀же бꙋ́детъ всѣ́мъ лю́демъ** (Luke 2:10—"behold, I bring you good tidings of great joy, which shall be to all people").

Adjectival subordinate clauses answer the question, *Which?*

Adjectival subordinate clauses are joined to the main clause by means of the following linking words and conjunctions: **и҆̀же, ꙗ҆̀же, є҆̀же, ꙗ҆ко́въ, -а̀, -о̀, и҆дѣ́же** [where], **є҆гда̀** [when], **да, ꙗ҆́кѡ** &c.

The most characteristic forms of expression of an adjectival relationship are the relative pronouns **и҆̀же, ꙗ҆̀же, є҆̀же: и҆ поманꙋша прича́стникѡмъ, и҆̀же бѣ́хꙋ во дрꙋзѣ́мъ кораблѝ** (Luke 5:7—"And they beckoned unto [their] partners, which were in the other ship"); **А҆̀зъ бо да́мъ ва́мъ ᲂу҆ста̀ и҆ премꙋ́дрость, є҆̀йже не возмо́гꙋтъ проти́витисѧ и҆лѝ ѿвѣща́ти всѝ противлѧ́ющїисѧ ва́мъ** (Luke 21:15—"For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay or resist").

Other examples of the use of linking words and conjunctions: **Бꙋ́детъ бо тогда̀ ско́рбь ве́лїѧ, ꙗ҆кова́ же не бы́ла̀ ѿ нача́ла мі́ра досѣ́лѣ** (Matth. 24:21—"For then shall be great tribulation, such as was not since the beginning of the world to this time"); **и҆ разгнꙋ́въ кни́гꙋ, ѡ҆брѣ́те мѣ́сто, и҆дѣ́же бѣ̀ напи́сано** (Luke 4:17—"And when he had opened the book, he found the place where it was written"); **прі́идꙋтъ же дні́е, є҆гда̀ ѿи́метсѧ ѿ ни́хъ жени́хъ** (Matth. 9:15—"but the days will come, when the bridegroom shall be taken from them"); **и҆ сїѧ̀ є҆́сть любы̀, да хо́димъ по за́повѣдемъ є҆гѡ̀** (II John 1:6—"And this is love, that we walk after his commandments"); **Ка́кѡ ᲂу҆̑бо сбꙋ́дꙋтсѧ писа̑нїѧ, ꙗ҆́кѡ та́кѡ подоба́етъ бы́ти** (Matth. 26:54—"But how then shall the scriptures be fulfilled, that thus it must be?"). The linking word **ꙗ҆ко́въ** in the main clause may have a corresponding demonstrative pronoun **тако́въ** (referring to the modified word), for example: **вѣ́мъ, ꙗ҆́кѡ предста́виши грѣхѝ моѧ̑ предо мно́ю таковы̀, ꙗ҆́ковы́ же мно́ю содѣ́лашасѧ** (Prayer before Communion—"I know that Thou wilt place my sins before me, such as have been committed by me").

A subordinate adjectival clause may sometimes precede the word to which it refers, for example: **носѧ́ще, ꙗ҆̀же ᲂу҆гото́ваша а҆рѡма́ты** (Luke 24:1—"bringing the spices which they had prepared").

§187. Subordinate Clauses of Complement.

A *complementary* subordinate clause is one that fulfills the role of an object [complement] of the predicate in the main clause, or which elucidates an object expressed by a pronoun (demonstrative or determinant).

Complementary subordinate clauses answer the questions posed by the oblique cases.

For example: **Ѻ҆́ни же тѧжа́телє рѣ́ша къ себѣ̀, ꙗ҆́кѡ се́й є҆́сть наслѣ́дникъ** (Mark 12:7—"But those husbandmen said among themselves, This is the heir"). A complementary subordinate clause that clarifies a pronoun object: **Но сїѐ* па́че сꙋди́те, є҆́же не полага́ти претыка́нїѧ бра́тꙋ и҆лѝ собла́зна** (Rom. 14:13—"But judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way"); **и҆ возвѣсти́ша є҆мꙋ̀ всѧ̑*, и҆ є҆ли̑ка сотвори́ша, и҆ є҆ли̑ка наꙋчи́ша** (Mark 6:30—"and they told him all they had done, and what they had taught"); **и҆ всѧ̑*, є҆ли̑ка воспро́сите въ моли́твѣ, вѣ́рꙋюще, прїи́мете** (Matth. 21:22—"And all [things], whatsoever ye shall ask in prayer, believing, ye shall receive").

If the main clause follows after the subordinate, then a demonstrative pronoun in the main clause may have a sense of emphasis, for example: **но є҆́же а҆́ще да́стсѧ ва́мъ въ то́й ча́съ, сѐ глаго́лите** (Mark 13:11—"but whatsoever shall be given you in that hour, that speak ye").

In Church Slavonic complex sentence constructions, an object pronoun that is correlative to a complementary subordinate clause is very rarely used, almost as an exception, so that a complementary subordinate clause may even come directly after a preposition, for example: ѡ҆̀ ꙗ҆́кѡ да гдⷭ҇ь бг҃ъ на́шъ ᲂу҆чини́тъ дꙋ́шы и҆́хъ въ мѣ́стѣ свѣ́тлѣ..., гдⷭ҇ꙋ помо́лимсѧ (from the Pannikhida—"that the Lord our God will establish their souls in a place of light..., let us pray to the Lord" [the exact construction cannot be reproduced in English]); according to the construction of sentences in Russian, in this case it one would have insert the demonstrative pronoun: *о томъ, чтобы...*

Subordinate clauses of complement are joined to the main clause by means of the following conjunctions and linking words: ꙗ҆́кѡ, что̀, да, дабы̀, ꙗ҆́кѡ дабы̀, да не ка́кѡ, да не когда̀, ка́кѡ, кі́й, ка́ѧ, ко́е, и҆̀же, ꙗ҆̀же, є҆̀же, є҆ли́къ, -а, -о, до́ндеже, когда̀, ка́мѡ [whither], ѿкꙋ́дꙋ [whence], а҆̀може [to the place where], and the like, for exmple: са́мъ бо вѣ́дѧше, что̀* хо́щетъ сотвори́ти (John 6:6—"for he himself knew what he would do"); просѝ ᲂу҆ менѐ, є҆гѡ́же* а҆̀ще хо́щеши (Mark 6:22—"Ask of me whatsoever thou wilt"); ты́ же пребыва́й, въ ни́хже наꙋче́нъ є҆сѝ (II Tim. 3:14—"But continue thou in [the things] which thou hast learned"); Тѣ́мже са́ми свидѣ́тельствꙋете себѣ̀, ꙗ҆́кѡ* сы́нове є҆стѐ и҆зби́вшихъ прⷪ҇ро́ки (Matth. 23:31—"Wherefore ye be witnesses unto yourselves, that ye are the sons of them which killed the prophets"); Ꙗ҆̀кѡ не вѣ́сте, въ кі́й* ча́съ гдⷭ҇ь ва́шъ пріи́детъ (Matth. 24:42—"For ye know not what hour your Lord doth come").

The conjunctions да, дабы̀, ꙗ҆́кѡ дабы̀ [so that, in order that], да не ка́кѡ, да не когда̀ [lest in any way, lest ever] introduce a shade of desire or purpose into the subordinate clause: блюди́те, да* никто́же ва́съ прельсти́тъ (Matth. 24:4—"Take heed that no man deceive you"); и҆ ви́дѣвше є҆го̀, моли́ша, ꙗ҆́кѡ дабы̀* преше́лъ ѿ предѣ́лъ и҆́хъ (Matth. 8:34—"and when they saw him, they besought him that he would depart out of their coasts"); бо́ѧщесѧ же, да не ка́кѡ* въ прꙋднаѧ мѣста̀ впадꙋ́тъ (Acts 27:29—"then fearing, lest they should have fallen upon rough [rocky, shallow] places...").

Linking words, depending on their meaning, add various nuances to the subordinate clauses they connect to the main clause, for example: до́ндеже, когда̀ — give an extra sense of time: и҆ не ѹ҆вѣ́дѣша, до́ндеже* прїи́де вода̀ и҆ взѧ́тъ всѧ̑ (Matth. 24:39—"And [they] knew not until the flood came, and took all [with it]"); Рцы̀ на́мъ, когда̀* сїѧ̑ бꙋ́дꙋтъ (Mark 13:4—"Tell us, when shall these things be?"); ка́мѡ, ѿкꙋ́дꙋ, а҆́може contribute an additional spatial sense: вы́ же не вѣ́сте, ѿкꙋ́дꙋ* прихождꙋ и҆ ка́мѡ* грѧдꙋ (John 8:14—"but ye know not whence I come and whither I go"); а҆́може* а҆́зъ и҆дꙋ, вѣ́сте (John 14:4—"whither I go, ye know"); ка́кѡ, ка́кѡ бы, є҆да̀ ка́кѡ point to the character of the action: Повѣ́даша же и҆̀мъ ви́дѣвшїи, ка́кѡ* бы́сть бѣсно́мꙋ, и҆ ѡ҆ свинїѧ́хъ (Mark 5:16—"And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine"); и҆ и҆ска́хꙋ а҆рхїере́є и҆ кни́жницы, ка́кѡ бы* ѹ҆би́ли є҆го̀ (Luke 22:2—"And the chief priests and scribes sought how they might kill him"); Бою́сѧ же, є҆да̀ ка́кѡ* прише́дъ, не ꙗ҆́цѣхъ же хощꙋ, ѡ҆брѧ́щꙋ ва́съ (II Cor. 12:20—"For I fear, lest, when I come, I shall not find you such as I would"); како́въ introduces a qualitative overtone: да ѹ҆вѣ́сть, каковꙋ* кꙋ́плю сꙋ́ть сотвори́ли (Luke 19:15—"that he might know, how much every man had gained by trading [*lit.*, 'what sort of purchase they had made']").

Subordinate clauses of complement can be without a conjunction, for example: Молю́ же ва́съ, подо́бни мнѣ̀ быва́йте (I Cor. 4:16—"Wherefore, I beseech you, be ye followers of me").

§188. Subordinate Clauses of Time.

A subordinate clause of *time* is one that indicates the time of the action of the main clause predicate, or which clarifies an adverbial modifier of time found in the main clause, e.g. ꙗ҆́кѡ не и҆́мать прейтѝ ро́дъ се́й, до́ндеже всѧ̑ сїѧ̑ бꙋ́дꙋтъ (Mark 13:30—"[Verily I say unto you] that this generation shall not pass, till all these things be done"); и҆ въ пе́рвый де́нь ѻ҆прѣ́снѡкъ, е҆гда̀ па́схꙋ жрѧ́хꙋ, глаго́лаша е҆мꙋ̀ ᲂу҆ченицы̀ е҆гѡ̀ (Mark 14:12—"And the first day of unleavened bread, when they killed the passover, his disciples said unto him...").

Subordinate clauses of time answer the questions: *When? Since when? Until when? How long?*

To join subordinate clauses of time with the main clause, the following conjunctions are used: е҆гда̀, до́ндеже, ѿне́лѣже, доне́лѣже, пре́жде да́же ("before", always used with не), пре́жде не́же, ꙗ҆́коже, ꙗ҆́кѡ, for example: и҆ е҆гда̀ скончава́шасѧ дні́е пѧтьдесѧ́тницы, бѣ́ша всѝ а҆пⷭ҇толи е҆диноду́шнѡ вкꙋ́пѣ (Acts 2:1—"And when the days of Pentecost were accomplished, all the Apostles were in one accord together"); Мнѣ̀ подоба́етъ дѣ́лати дѣла̀ посла́вшагѡ мѧ̀, до́ндеже де́нь е҆́сть (John 9:4—"I must work the works of him that sent me, while it is day"); ѿне́лѣже бо ѻ҆ц҃ы̀ ᲂу҆спо́ша, всѧ̑ та́кѡ пребыва́ютъ ѿ нача́ла созда́нїѧ (II Peter 3:4—"for since the fathers fell asleep, all things continue as they were from the beginning of the creation"); Доне́лѣже бо і҆ꙋ́да жи́въ е҆́сть, невозмо́жно ми́ра полꙋчи́ти вещє́мъ (II Macc. 14:10—"For as long as Judas liveth, it is not possible that the state should be quiet"); Г҃и, сни́ди, пре́жде да́же не ᲂу҆́мретъ ѻ҆́трочѧ̀ моѐ (John 4:49—"Lord, come down ere my child die"); ꙗ҆́коже пла́кашесѧ, прині́че во гро́бъ (John 20:11—"and as she wept, she stooped down [and looked] into the sepulchre"); Ꙗ҆́коже преста̀ глаго́лѧ, речѐ къ сі́мѡнꙋ (Luke 5:4—"Now when he had left speaking, he said unto Simon..."); и҆ ꙗ҆́кѡ приближи́сѧ, ви́дѣвъ гра́дъ, пла́касѧ ѡ҆ не́мъ (Luke 19:41—"And when he was come near, he beheld the city, and wept over it").

Subordinate clauses of time may indicate an action that:

a) takes place at the same time as the action of the main clause: не се́рдце ли на́ю гора̀ бѣ̀ въ на́ю, є҆гда̀ гл҃аше на́ма на пꙋтѝ, и҆ є҆гда̀ ска́зоваше на́ма писа̑нїѧ (Luke 24:32—“Did not our heart burn within us, while he talked with us by the way, and while he opened [*lit.*, ‘said’] to us the scriptures?”); бѣ̀ же но́щь, є҆гда̀ и҆зы́де (John 13:30—“and it was night, when he went out”); Сѣди́те тꙋ, до́ндеже шє́дъ помолю́сѧ та́мѡ (Matth. 26:36—“Sit ye here, while I go and pray yonder”); Коли́кѡ лѣ́тъ є҆́сть, ѿнелѣ́же сїѐ бы́сть є҆мꙋ; (Mark 9:21—“How long is it ago since this came unto him?”);

b) precedes in time the action of the main clause: Є҆гда́ же прозѧбѐ трава̀ и҆ пло́дъ сотворѝ, тогда̀ ꙗ҆ви́шасѧ и҆ пле́велїе (Matth. 13:26—“But when the blade was sprung up and brought forth fruit, then appeared the tares also”);

c) follows the time of the main clause’s action: є҆гда́ же прихождꙋ а҆́зъ, и҆́нъ пре́жде менѐ сла́зитъ (John 5:7—“but when I come, another steppeth down [here the Slavonic uses the future: =‘shall step down’, ‘shall have stepped down’] before me”); пре́жде да́же а҆ле́ктѡръ не возгласи́тъ, трѝ кра́ты ѿве́ржешисѧ менѐ Matth. 26:34—“before the cock crow, thou shalt deny me thrice”); просѝ, что̀ сотворю́ ти, пре́жде не́же взѧ́тъ бꙋдꙋ ѿ тебѐ (IV Kings 2:9—“Ask what I shall do for thee, before I be taken away from thee”).

§189. Subordinate Clauses of Place.

A subordinate clause of *place* is one that indicates the location where the action of the main clause is performed, or which clarifies an adverbial modifier [adjunct, circumstance] of place, found in the main clause, for example: и҆дꙋ по тебѣ̀, а҆́може а҆́ще и҆́деши (Matth. 8:19—“I will follow thee, whithersoever thou goest”); и҆дѣ́же бо а҆́ще бꙋ́детъ трꙋ́пъ, та́мѡ соберꙋ́тсѧ ѻ҆рлѝ (Matth. 24:28—“For wheresoever the carcase is, there will the eagles be gathered [together]”); Є҆ди́нїи же на́десѧти ᲂу҆ченицы̀ и҆до́ша въ галїле́ю, въ го́рꙋ, а҆́може повелѣ̀ и҆̀мъ і҆и҃съ (Matth. 28:16—“Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them”).

Subordinate clauses of place answer the questions: *Where? Whither? From whence?* They are joined to the main clause by means of the following conjunctions: и҆дѣ́же, и҆дѣ́же а҆́ще, а҆́може, а҆́може а҆́ще, ѿню́дꙋже [ѿѻнꙋ́дꙋже], for example: а҆́може а҆́зъ и҆дꙋ̀, вы̀ не мо́жете прїитѝ (John 13:33—“Whither I go, ye cannot come”); Сїѧ̑ въ виѳава́рѣ бы́ша ѡ҆б̀ ѻ҆́нъ по́лъ і҆ѻрда́на, и҆дѣ́же бѣ̀ і҆ѡа́ннъ крестѧ̀ (John 1:28—“These things were done in Bethabara beyond Jordan, where John was baptizing”); Возведо́хъ ѻ҆́чи мои̑ въ го́ры, ѿню́дꙋже прїи́детъ по́мощь моѧ̀ (Ps. 120:1—“I have lifted up mine eyes to the mountains, from whence shall come my help”). Sometimes a subordinate clause of place may be joined by means of an oblique case of the pronoun и҆́же, for example: и҆ ко́йже до́мъ вни́дете, тꙋ пребыва́йте (Luke 9:4—“And whatsoever house ye enter into, there abide”).

In the main clause there may be adverbs corresponding to the conjunctions of relative clauses: та́мѡ, тꙋ.

§190. Subordinate Clauses of Reason.

A subordinate clause of *reason* is one that indicates the reason or cause for the action of the main clause predicate.

Subordinate clauses of reason answer the questions: *Why? Due to what? For what reason?*

To connect subordinate clauses of reason with the main clause, the following conjunctions are used: ꙗ҆́кѡ, поне́же, занѐ, зане́же, for example: бди́те ᲂу҆̂бо, ꙗ҆́кѡ не вѣ́сте днѐ ни часа̀... (Matth. 25:13—“Watch therefore, for ye know neither the day nor the hour...”); дади́те на́мъ ѿ є҆ле́а ва́шегѡ, ꙗ҆́кѡ свѣти́льницы на́ши ᲂу҆гаса́ютъ (Matth. 25:8—“Give us of your oil; for our lamps are going out”); и҆ и҆́щꙋще є҆го̀ ꙗ҆ти, ᲂу҆боѧ́шасѧ наро́да, поне́же ꙗ҆́кѡ прⷪ҇ро́ка є҆го̀ и҆мѣ́ѧхꙋ (Matth. 21:46—"But when they sought to lay hands on him, they feared the multitude, because they took him as a prophet"); и҆ а҆́бїе прозѧбо́ша, занѐ не и҆мѣ́ѧхꙋ глꙋбины̀ землѝ (Matth. 13:5—"and at once they withered, for they had no deepness of earth"); жи́тїе́ же и҆́хъ ᲂу҆ѧзвлѧ́емо агг҃лы: зане́же ѿскорби́ша недꙋ́жна и҆ не́мощна (Job. 36:14-15—"their life is wounded by angels: because they afflicted the weak and helpless").

§191. Subordinate Clauses of Purpose.

A subordinate clause of *purpose* is one that indicates the aim or goal of the action spoken of in the main clause.

Subordinate clauses of purpose answer the questions: *To what end? For what? With what purpose?* They are joined to the main clause by the following conjunctions: да, ꙗ҆́кѡ да, дабы̀, да не когда̀, да не ка́кѡ, є҆да̀ ка́кѡ, да понѐ (so that, lest, lest ever, lest in any way, so that at least), for example: Се́ же всѐ бы́сть, да сбꙋ́дꙋтсѧ писа̑нїѧ прⷪ҇рѡ́ческаѧ (Matth. 26:56—"But all this came to pass, that the writings of the Prophets might be fulfilled"); бди́те ᲂу҆́бо на всѧ́ко вре́мѧ молѧ́щесѧ, да сподо́битесѧ ᲂу҆бѣжа́ти всѣ́хъ си́хъ хотѧ́щихъ бы́ти (Luke 21:36—"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass"); да прише́дъ возложи́ши на ню̀ рꙋ́цѣ, ꙗ҆́кѡ да спасе́тсѧ и҆ жива̀ бꙋ́детъ (Mark 5:23—"come and lay thy hands on her, that she may be healed; and she shall live"); Просвѣтѝ ѻ҆́чи мои̑, Хрⷭ҇тѐ Бж҃е, да не когда̀ ᲂу҆снꙋ̀ въ сме́рть, да не когда̀ рече́тъ вра́гъ мо́й... (Prayers before Sleep—"Enlighten my eyes, O Christ God, lest I sleep the sleep of death; lest mine enemy ever say..."); послю̀ сн҃а моего̀ возлю́бленнаго, є҆да̀ ка́кѡ, є҆го̀ ви́дѣвше, ᲂу҆срамѧ́тсѧ (Luke 20:13—"I will send my beloved son; it may be they will reverence him when they see him"); ше́дше да взы́щꙋтъ господи́на твоегѡ̀, є҆да̀ ка́кѡ дх҃ъ г҃день взѧ̀, и҆ пове́рже є҆го̀ на і҆ѻрда́нѣ (IV Kings 2:16—"let them go and seek thy master: lest peradventure the Spirit of the Lord hath taken him up, and cast him into Jordan"); Тѣ́мже сопроти́вное па́че вы̀ да да́рꙋете и҆ ᲂу҆тѣ́шите, да не ка́кѡ мно́гою ско́рбїю поже́ртъ бꙋдетъ тако́вый (II Cor. 2:7—"So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow"); Взыска́ти г҃да, да понѐ ѡ҆сѧ́жꙋтъ є҆го̀ и҆ ѡ҆брѧ́щꙋтъ (Acts 17:27—"To seek the Lord, if haply they might feel after him, and find him"). The subordinate clause predicate (with the conjunction да) may be expressed by the subjunctive mood, for example: и҆ ведо́ша є҆го̀ до верхꙋ горы̀, на не́йже гра́дъ и҆́хъ со́зданъ бѧ́ше, да бы́ша* є҆го̀ низри́нꙋли* (Luke 4:29—"and [they] led him unto the brow of the hill whereon their city was built, that they might cast him down headlong"); Бы́сть же належа́щꙋ є҆мꙋ наро́дꙋ, да бы́ша* слы́шали* сло́во бж҃їе (Luke 5:1—"And it came to pass, that, as the people pressed upon him to hear the word of God..."); и҆ ᲂу҆де́рживахꙋ є҆го̀, дабы̀ не ѿше́лъ ѿ ни́хъ (Luke 4:42—"and [they] stayed him, that he should not depart from them").

§192. Subordinate Clauses of Result.

A subordinate clause of *result* or *consequence* is one that indicates an outcome, following from the content of the main clause.

Subordinate clauses of result are joined tothe main clause by means of the conjunction ꙗ҆́кѡ и҆ ["so that"], to which corresponds та́кѡ ["thus"] in the main clause, for example: Та́кѡ бо возлюбѝ бг҃ъ мі́ръ, ꙗ҆́кѡ и҆ сн҃а своего̀ є҆диноро́днаго да́лъ є҆́сть (John 3:16—"For God so loved the world, that he gave his only begotten Son").

However, constructions using the infinitive are characteristic and usual as subordinate clauses of result; see §143, 9.

In the books of the Holy Scriptures, a particular turn of speech is sometimes to be met with, in which subordinate clauses of purpose with the conjunctions да, да не когда̀, да не ка́кѡ are used in the sense of *result*, so as to emphasize its inescapability, for example:

ва́мъ є҆́сть дано̀ вѣ́дати та́йны ца́рствїѧ бж҃їѧ: про́чымъ же въ при́тчахъ, да ви́дѧще не ви́дѧтъ, и҆ слы́шаще не разꙋмѣ́ютъ, compare with the Russian version: *такъ-что они видя не видятъ*... (Luke 8:10—"Unto you it is given to know the mysteries of the kingdom of God: but to others in parables, that seeing they might not see, and hearing they might not understand"); и҆ ѻ҆́чи свои̑ смѣжи́ша, да не когда̀ ᲂу҆́зрѧтъ ѻ҆чи́ма (Matth. 13:15—"their eyes they have closed, lest at any time they see with their eyes"); see also Mark 4:12; John 12:40; Acts 28:27.

§193. Subordinate Clauses of Manner.

A subordinate clause of *manner* is one that reveals the means or character of an action, or else the extent to which the characteristic of the main clause is manifest. Subordinate clauses of manner answer the questions: *How? In what manner? To what extent? How many times?*

The connection of clauses of manner with the main clause is by means of the following conjunctions: ꙗ҆́коже, и҆́мже ѻ҆́бразомъ, а҆́ки бы, є҆ли́жды. To the conjunctions given, the following adverbs may correspond in the main clause: та́кѡ, та́кожде, си́це ["thus, likewise, as follows"]. For example: Ѻ҆ни́ же прїе́мше сре́бреники, сотвори́ша, ꙗ҆́коже наꙋче́ни бы́ша (Matth. 28:15—"So they, taking the money, did as they had been instructed"); и҆ нача́ша глаго́лати ꙗ҆зы́ки, ꙗ҆́коже дх҃ъ даѧ́ше и҆̀мъ провѣщава́ти (Acts 2:4—"and they began to speak in other tongues, as the Spirit gave them to utter"); показа́вый ᲂу҆ченикѡ́мъ твои̑мъ сла́вꙋ твою̀, ꙗ҆́коже можа́хꙋ (Tropar of the Transfiguration—"shewing to Thy disciples Thy glory, insofar as they could bear"); ꙗ҆́коже вмѣща́хꙋ ᲂу҆ченицы̀ твои̑, сла́вꙋ твою̀, хрⷭ҇тѐ бж҃е, ви́дѣша (Kondak of the Transfiguration—"as far as they were able, Thy disciples, O Christ God, saw Thy glory"); ꙗ҆́коже бо бы́сть во днѝ нѡ́євы: та́кѡ бꙋ́детъ и҆ въ прише́ствїе сн҃а чл҃вѣ́ческагѡ (Matth. 24:37—"But as it was in the days of Noë, so shall it be also at the coming of the Son of Man"); се́й і҆и҃съ вознесы́йсѧ ѿ ва́съ на нб҃о, та́кожде прїи́детъ, и҆́мже ѡ҆́бразомъ ви́дѣсте є҆го̀ и҆дꙋща на нб҃о (Acts 1:11—"this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven"); И҆́мже ѡ҆́бразомъ жела́етъ є҆ле́нь на и҆стѡ́чники водны̑ѧ, си́це жела́етъ дꙋша̀ моѧ̀ къ тебѣ̀ бж҃е (Ps. 41:2—"As the hart desireth after the fountains of water, so doth my soul desire Thee, O God"); Є҆ли́жды бо а҆́ще ѧ҆́сте хлѣ́бъ се́й, и҆ ча́шꙋ сїю̀ пїе́те, сме́рть гдⷭ҇ню возвѣща́ете (I Cor. 11:26 —"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death"); Что̀ ѧ҆́кѡ посла́лъ є҆сѝ послы̀ вопроша́ти ваа́ла скве́рнаго бо́га во а҆ккарѡ́нѣ, а҆́ки бы не бы́лъ бг҃ъ во і҆и҃ли; (IV Kings 1:16—"Wherefore hast thou sent messengers to enquire of Baal the foul god of Accaron, as though there were no God in Israel?").

§194. Subordinate Clauses of Condition.

A *conditional* subordinate clause is one that contains an indication of a condition upon which depends the realization of that which is spoken of in the main clause. Subordinate conditional clauses answer the questions: *In what case? Under what condition?*

Clauses of condition are subordinated to the main clause by means of the conjunction а҆́ще ["if"], for example: а҆́ще кто̀ хо́дитъ въ нощѝ, по́ткнетсѧ (John 11:10—"if one walk in the night, he stumbleth").

In the main clause there may sometimes be the conjunction то̀ ["then, in that case"], for example: а҆́ще бо съ ни́мъ ᲂу҆мро́хомъ, то̀ съ ни́мъ и҆ ѡ҆живе́мъ (II Tim. 2:11—"For if we have died with him, [then] we shall also come to life with him").

Complex sentences with subordinate clauses of condition may be divided into two types: 1) clauses showing a real condition and 2) clauses showing a desirable, possible or conjectural condition. The predicates in clauses of the first type are expressed by the indicative mood, while those of the second type are in the subjunctive mood, for example:

Type 1) а҆́ще нога̀ твоѧ̀ соблажнѧ́етъ тѧ̀, ѿсѣцы̀ ю̀ (Mark 9:45—"If thy foot offend thee, cut if off"); а҆́ще вы̀ пребꙋ́дете во словесѝ мое́мъ, вои́стиннꙋ ѹ҆ченицы̀ моѝ бꙋ́дете (John 8:31—"If ye continue in my word, then ye are my disciples indeed"); а҆́ще и҆ всѝ соблазнѧ́тсѧ ѡ҆ тебѣ̀, а҆́зъ никогда́же соблажню́сѧ (Matth. 26:33—"Even if all shall be offended at thee, yet will I never be offended"); а҆́ще ли нѝ, понѐ ꙗ҆́кѡ безꙋ́мна, прїими́те мѧ̀ (II Cor. 11:16—"if otherwise, yet [at least] as a fool receive me").

Type 2) и҆ а҆́ще не бы́ша прекрати́лисѧ дні́е ѻ҆́ны, не бы̀ ѹ҆́бо спасла́сѧ всѧ́ка пло́ть (Matth. 24:22—"And except those days should be shortened, there should no flesh be saved"); А҆́ще бо бы́хомъ себѐ разсꙋжда́ли, не бы́хомъ ѡ҆сꙋжде́ни бы́ли (I Cor. 11:31—"For if we would judge ourselves, we should not be judged"); А҆́ще не бы̀ бы́лъ се́й ѿ бг҃а, не мо́глъ бы̀ твори́ти ничесо́же (John 9:33—"If this man were not of God, he could do nothing").

§195. Subordinate Clauses of Concession.

A subordinate clause of *concession* is one that indicates a condition, despite which there takes place that which is spoken of in the main clause.

Subordinate clauses of concession are joined to the main clause by means of the conjunction а҆́ще и҆ [even if, although], to which in the main clause correspond the conjunctions но [but], ѻ҆ба́че [yet, nevertheless], for example: А҆́ще бо и҆ пло́тїю ѿстою̀, но дꙋ́хомъ съ ва́ми є҆́смь (Col. 2:5 — "For though I be absent in the flesh, yet am I with you in the spirit"); А҆́ще и҆ сн҃ъ бѧ́ше, ѻ҆ба́че навы́че ѿ си́хъ, ꙗ҆̀же пострада̀, послꙋша́нїю (Heb. 5:8—"Though he were a Son, yet learned he obedience by the things which he suffered"). А҆́ще и҆ во гро́бъ снизше́лъ є҆сѝ, безсме́ртне, но а҆́довꙋ разрꙋши́лъ є҆сѝ си́лꙋ (Kondak of Pascha—"Even if Thou didst descend into the tomb, O

Immortal One, yet Thou didst destroy the power of Hades"); **А҆́ще бо и҆ мно́ги пѣ́стꙋны и҆́мате ѡ҆ хрⷭ҇тѣ̀, но не мно́ги ѻ҆ц҃ы̀** (I Cor. 4:15—"For though ye have many instructors in Christ, yet have ye not many fathers").

In a compound sentence joined by the composite conjunction **ѹ҆́бо — же** (which is in fact a coordinating conjunction, see §180), the sense of opposition and contrast can develop into one of concession, and in this way a sentence containing an indication of a condition despite which something takes place, may be considered as a conditional sentence, for example: **Не вѣ́сте ли, ѩ҆́кѡ текꙋ́щїи въ позо́рищи, всѝ ѹ҆́бо текꙋ́тъ, є҆ди́нъ же прїе́млетъ по́честь** (I Cor. 9:24—"Know ye not that they which run in a race run all, but one receiveth the prize?").

§196. Short Subordinate Clauses.

Certain turns of syntax, consisting of participles or adjectives with dependent words, have a sense close to that of subordinate clauses, and therefore they can be regarded as *short subordinate clauses*, for example: **и҆ жела́ше насы́титисѧ ѿ крꙋпи́цъ па́дающихъ* ѿ трапе́зы бога́тагѡ** (Luke 16:21—"And he desired to be filled with the crumbs which fell from the rich man's table"); **и҆ дана̑ ми бы́сть тро́сть подо́бна* жезлꙋ̀** (Rev. 11:1—"And there was given me a reed like unto a rod").

Short subordinate clauses may be adjectival or adverbial.

I. *Adjectival* short subordinate clauses fulfill a function similar to that of "full" adjectival subordinate clauses, for example: **и҆ а҆́бїе і҆и҃съ разꙋмѣ̀ въ себѣ̀ си́лꙋ и҆зше́дшꙋю* ѿ негѡ̀** (Mark 5:30—"And Jesus immediately knew in himself that virtue had gone out of him"); **Сотвори́те ѹ҆̂бо пло́дъ досто́инъ* покаѧ́нїѧ** (Matth. 3:8—"Bring forth therefore fruits meet for repentance"). In the examples given, the short subordinate clauses have the same meaning as "long": **и҆зше́дшꙋю ѿ негѡ̀** = **ѩ҆̀же и҆зы́де ѿ негѡ̀**: **досто́инъ**

покаѧ́нїѧ = и҆́же є҆́сть досто́инъ покаѧ́нїѧ.

This closeness of short subordinate clauses to "long" makes it possible to replace one construction with the other without changing the meaning. The "full" subordinate clauses may be replaced by short ones only in cases where they are joined to the main clause by means of the linking words **и҆́же**, **ꙗ҆́же**, **є҆́же**, in the nominative or accusative [without a preposition]. Such a substitution may occur not only in adjectival clauses, but also in subordinate clauses used as a subject or predicate (**сѣ́ѧй скꙋ́достїю, скꙋ́достїю и҆ по́жнетъ**, II Cor. 9:6—"He which soweth sparingly shall reap also sparingly"). To replace a "full" subordinate clause with a short one, the linking word must be removed, and the predicate replaced with the corresponding participle form, for example:

и҆́же — in the nominative case: **Возлю́бленнїи, молю̀ ꙗ҆́кѡ пришє́льцєвъ и҆ стра́нникѡвъ, ѡ҆греба́тисѧ ѿ плотски́хъ похоте́й, ꙗ҆̀же во́юютъ на дꙋ́шꙋ** (I Peter 2:11—"Dearly beloved, I beseech [you] as strangers and pilgrims, to abstain from fleshly lusts, which war against the soul"); here the short form would be: **во́юющихъ на дꙋ́шꙋ**.

и҆́же — in the accusative case; the predicate is replaced by the passive participle: **и҆ ви́димъ глаго́лъ се́й бы́вшїй, є҆го́же гдⷭ҇ь сказа̀ на́мъ** (Luke 2:15—"and [let us] see this thing which is come to pass, which the Lord hath made known to us"); the short form would be: **рече́нный на́мъ ѿ гдⷭ҇а**.

By analogy with the "full" constructions that have a composite nominal predicate, short subordinate clauses may have the copula-participle **сы́й**, **бы́вый**, to which an adjective, passive participle or noun refer as a predicate member. In comparing full constructions to short ones, the following peculiarities can be noted:

a) If a noun or passive participle, *with dependant words*, is included in the subordinate clause predicate, then a short subordinate clause does not have copula-participles; for example: **и҆ ѡ҆блещи́сѧ въ но́ваго человѣ́ка, созда́ннаго* по бг҃ꙋ въ пра́вдѣ** (Ephes. 4:24—"And that ye put on the new man, which after God is created in righteousness and true holiness"); Сотвори́те ᲂу҆̑бо плоды̀ досто́йны* покаѧ́нїѧ (Luke 3:8—"Bring forth therefore fruits worthy of repentance"). However, if the short subordinate clause refers to the subject, then there may be a copula-participle: Ї҆ꙋде́анинъ же нѣ́кто а҆поллѡ́съ и҆̓менемъ... си́ленъ сы́й* въ сло́вѣ, Acts. 18:24—"a certain Jew named Apollos... an eloquent man" (=и҆̓же бѣ̀ си́ленъ въ сло́вѣ).

b) If the subordinate clause predicate includes an adjective or passive participle *without dependant words*, or a noun, then a short subordinate clause does have the copula-participle, for example: Сїю̀ дще́рь а҆враа́млю сꙋ́щꙋ, Luke 13:16—"this woman, being a daughter of Abraham" (=ꙗ҆̓же є҆̓сть а҆враа́млѧ); see also Luke 2:5; Врꙋча́ю же ва́мъ фі́вꙋ сестрꙋ̑ на́шꙋ, сꙋ́щꙋ слꙋжи́тельницꙋ цр҃кве ꙗ҆̓же въ кегхре́ехъ, Rom. 16:1—"I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea" (=ꙗ҆̓же є҆̓сть слꙋжи́тельница...); и҆ сѐ мꙋ́жъ и҆̓менемъ і҆ѡ́сифъ, совѣ́тникъ сы́й, Luke 23:50—"And behold, a man named Joseph, a counseller" (=и҆̓же совѣ́тникъ бѣ̀). In short constructions with a noun, the copula-participle may be left out, and then the noun goes into apposition, for example: Цѣлꙋ́йте ᲂу҆рва́на споспѣ́шника на́шего ѡ҆ хр҃тѣ̀, Rom. 16:9 — "Salute Urbane, our helper in Christ" (=сꙋ́ща споспѣ́шника на́шего...).

Given the alterations mentioned above, the tense of the participle depends on whether the predicate of the subordinate clause indicates the same time as that of the main clause, or a time preceding it, for example: и҆ жела́ше насы́титисѧ ѿ крꙋпи́цъ па́дающихъ ѿ трапе́зы бога́тагѡ (Luke 16:21—"And he desired to be fed with the crumbs which fell from the rich man's table"); here the full construction would be: и҆̀же па́дахꙋ ѿ трапе́зы бога́тагѡ: па́дахꙋ and жела́ше show actions taking place at the same time, and therefore the short construction has the participle in the present tense.

In short subordinate clauses with the participles глаго́лемый, нарица́емый a proper noun is usually put in the nominative case, for example: Приближа́шесѧ же пра́здникъ ѡ҆прѣсно́къ, гл҃го́лемый па́сха (Luke 22:1—"Now the feast of unleavened bread drew nigh, which is called the Passover"); и҆ прише́дъ всели́сѧ во гра́дѣ нарица́емѣмъ назаре́тъ (Matth. 2:23—"And he came and dwelt in a city called Nazareth"); but not always: и҆ поста́виша два̀, і҆ѡ́сифа нарица́емагѡ варса́вꙋ... (Acts 1:23—"And they appointed two, Joseph called Barsabas...").

A participle in a short subordinate clause has a definite sense (cf. человѣ́къ, сотвори́вый сїѧ̑ = человѣ́къ, и҆́же сотвори сїѧ̑ — "*the* man who has done these things"), and therefore in theory it ought to have the long ending, however (in order to match the Greek text) alongside of forms with the long ending, not infrequently the short endings are also used (where the Greek text has no article), for example: long forms— Всѧ́ческаѧ же ѿ бг҃а, примири́вшагѡ* на́съ себѣ̀ і҆и҃съ хр҇то́мъ, и҆ да́вшагѡ* на́мъ слꙋже́нїе примире́нїѧ (II Cor. 5:18—"And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation"); и҆ ѡ҆блещи́сѧ въ но́ваго человѣ́ка созда́ннаго* по бг҃ꙋ въ пра́вдѣ (Ephes. 4:24—"And that ye put on the new man, which after God is created in righteousness"); short forms— Подо́бенъ є҆́сть человѣ́кꙋ зи́ждꙋщꙋ* хра́минꙋ, Luke 6:48—"He is like a man which built an house" (cf. v. 49: созда́вшемꙋ хра́минꙋ — "like a man that... built an house..."); Къ немꙋ́же приходѧ́ще, ка́мени жи́вꙋ, ѿ человѣ́къ ᲂу҆ничиже́нꙋ* (I Peter 2:4—"To whom coming, as unto a living stone, disallowed [indeed] of men...").

The definite character of the participle in such cases is sometimes emphasized by the use of a pronoun-article (see §170, 5), for example: и҆ кни́жницы, и҆̀же* ѿ і҆ерꙋсали́ма низше́дшїи*, глаго́лахꙋ... (Mark 3:22—"And the scribes which came down from Jerusalem said..."); compare: и҆ нѣ́цыи ѿ кни́жникъ, прише́дшїи* ѿ і҆ерꙋсали́ма (Mark 7:1—"and certain of the scribes, which came from Jerusalem").

Sometimes the pronoun-article is also encountered with adjectives (in a short subordinate clause), for example: **І҆́же бога́тый въ ми́лости, во́лею погре́блсѧ є҆сѝ** (Sunday Octoechos, T. 2, Ode 8—"Thou Who art great in mercy, wast of Thine own will buried"); **и҆́же ѿ всѣ́хъ бла́гій гд҇и, сла́ва тебѣ̀** (Tropar of Holy Thursday—"O Lord, Who art good towards all, glory to Thee").

An adjective in a short subordinate clause, whether with dependant words (but without an article, see the examples above), or with the participles **сы́й, бы́вый** is usually in the short form, for example: **Сотвори́те ᲂу҆́бо плоды̀ досто́йны* покаѧ́нїѧ** (Luke 3:8—"Bring forth therefore fruits worthy of repentance"); **и҆̀же воздадѧ́тъ сло́во гото́вꙋ* сꙋ́щемꙋ сꙋди́ти живы̑мъ и҆ ме́ртвымъ** (I Peter 4:5—"Who shall give account to him that is ready to judge the quick and the dead").

II. *Adverbial* short subordinate clauses are expressed by adverbial participles (equivalent to gerunds) with dependant words (see §146). Short subordinate adverbial clauses may be of the following types:

1) of time: **Слы́шавъ* же ю҆́ноша сло́во, ѿи́де скорбѧ̀** (Matth. 19:22—"But when the young man heard that saying, he went away sorrowful"), = **є҆гда́ же ᲂу҆слы́ша ю҆́ноша сло́во:**

2) of reason: **і҆ѡ́сифъ же мꙋ́жъ є҆ѧ̀, пра́веденъ* сы́й*, и҆ не хотѧ̀* є҆ѧ̀ ѡ҆бличи́ти, восхотѣ̀ та́й пꙋсти́ти ю҆̀** (Matth. 1:19—"Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily"), = **ꙗ҆́кѡ** (because) **пра́веденъ бѣ̀ и҆ не хотѧ̀...**

3) of condition: **Что́ бо по́льзы и҆́мать человѣ́къ, прїѡбрѣ́тъ* мі́ръ ва́сь** (Luke 9:25—"For what is a man advantaged, if he gain the whole world"), = **а҆́ще мі́ръ ве́сь прїѡбрѧ́щетъ** (Matth. 16:26—"if he shall gain the whole world");

4) of concession: **А҆́ще ѹ҆̂бо вы̀ лꙋка́ви* сꙋ́ще*, ѹ҆мѣ́ете даѧ̑нїѧ бла̑га даѧ́ти ча́дѡмъ ва́шымъ** (Matth. 7:11—“If ye then, being evil, know how to give good gifts unto your children...”), = **а҆́ще и҆ лꙋка́ви* є҆стѐ...**

5) of manner: **Ше́дше ѹ҆̂бо наꙋчи́те всѧ̑ ꙗ҆зы́ки, крестѧ́ще* и҆̀хъ во и҆́мѧ ѻ҆ц҃а̀ и҆ с҃на и҆ с҃та́гѡ д҃ха** (Matth. 28:19—“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost”), where there is no corresponding full constructon. A short construction may have the conjunction **а҆́ки бы** *(as if)*: **Ны́нѣ ѹ҆̂бо вы̀ скажи́те ты́сѧщникꙋ съ собо́ромъ, ꙗ҆́кѡ да ѹ҆́трѣ сведе́тъ є҆го̀ къ ва́мъ, а҆́ки бы хотѧ́ще* разꙋмѣ́ти и҆звѣ́стнѣе, ꙗ҆́же ѡ҆ не́мъ** (Acts 23:15—“Now therefore ye with the council signify to the chief captain that he bring him down unto you tomorrow, as though ye would inquire something more perfectly concerning him”).

As can be seen from the examples given above, the short constructions (except for that of manner), correspond to the full, and one can be replaced by the other.

III. To the short subordinate clauses should be assigned those also, in which the action is expressed by an infinitive, in view of the fact that the infinitive cannot have a meaning by itself, and consequently cannot give the clause a full predication. Concerning short subordinate clauses with an infinitive, see §143, 8), 9), 10) and 11).

§197. The Dative Absolute.

The *dative absolute* is the name for a particular turn of syntax, consisting of an active participle [usually in the short form] and a noun or pronoun (the subject of the action of the participle), which together are put in the dative case, agreeing in gender and number. This syntactical structure is not a part of either the subject or the predicate, and therefore it is called [in Russian] “the independant dative"; it has the sense of a *short subordinate clause.* The dative absolute is used in cases where the subjects of the main and subordinate clauses are different, for example: **и҆ сѣ́ющꙋ* є҆мꙋ*, ѻ҆́ва падо́ша при пꙋтѝ** (Matth. 13:4—"And when he sowed, some [seeds] fell by the wayside"); the short construction corresponds to a full one: **и҆ є҆гда̀ ѻ҆́нъ сѣ́ѧше, ѻ҆́ва падо́ша при пꙋти. Сше́дшꙋ* же є҆мꙋ* съ горы̀, вслѣ́дъ є҆гѡ̀ и҆да́хꙋ наро́ди мно́зи** (Matth. 8:1—"When he was come down from the mountain, great multitudes followed him"), = **є҆гда́ же ѻ҆́нъ сни́де съ горы̀, вслѣ́дъ...**

If the action of the subordinate and the main clause take place at the same time, the participle in the dative absolute is put in the present tense; but if the action of the subordinate clause precedes that of the main, then the participle in the dative absolute is put in the past tense; see the preceding examples.

Subordinate clauses with a dative absolute can have the following adverbial senses:

1) Of time: **Собра́вшымсѧ* же и҆̀мъ*, речѐ и҆̀мъ пїла́тъ** (Matth. 27:17—"Therefore when they were gathered together, Pilate said unto them..."); **и҆ а҆́бїе, є҆щѐ глаго́лющꙋ* є҆мꙋ*, возгласѝ пѣ́тель** (Luke 22:60—"And immediately, while he yet spake, the cock crew"); **и҆дꙋ́щымъ* же и҆̀мъ* кꙋпи́ти, прїи́де жени́хъ** (Matth. 25:10—"And while they went to buy, the bridegroom came").

2) Of reason: **Косня́щꙋ* же жени́хꙋ*, воздрема́шасѧ всѧ̑, и҆ спа́хꙋ** (Matth. 25:5—"While the bridegroom tarried, they all slumbered, and slept"); **Восхище́нꙋ* же бы́вшꙋ* кораблю̀*, и҆ не могꙋ́щꙋ* сопроти́витисѧ вѣ́трꙋ, вда́вшесѧ волна́мъ носи́ми бѣ́хомъ** (Acts 27:15—"And when the ship was caught, and could not bear up into the wind, having given [ourselves] up to the waves, we were driven"); **Не добрꙋ* же приста́нищꙋ* сꙋщꙋ* ко ѡ҆зимѣ́нїю, мно́зи совѣ́тъ да́ѧхꙋ ѿвезти́сѧ ѿтꙋдꙋ** (Acts 27:12—"And because the haven was not commodious to winter in, the more part advised to depart thence").

3) Of concession: То́лика зна́менїѧ сотво́ршꙋ* є҆мꙋ̀* пред̾ ни́ми, не вѣ́ровахꙋ въ него̀ (John 12:37—"But though he had done so many miracles before them, yet they believed not on him"); и҆ то́ликѡ сꙋ́щымъ*, не прото́ржесѧ мре́жа (John 21:11—"and for all there were so many, yet was not the net broken"); Ка́мени* запеча́танꙋ* ѿ і҆ꙋдє́й, и҆ во́инѡмъ* стрегꙋ́щымъ* пречⷭ҇тое тѣ́ло твоѐ, воскре́слъ є҆сѝ, триднє́вный сп҃се (Octoechos, Sunday Tropar of the 1st Tone—"When the Jews had sealed the down the stone, and while the guards were watching over Thine immaculate body, Thou didst rise again on the third day, O Saviour").

The dative absolute may have composite forms as well, i.e. with the copula-participles сꙋ́щꙋ, бы́вшꙋ, there can be a predicate member, an adjective or a passive participle, which like the copula-participle are put in the dative case, and in the short form at that.

Concerning the use of the passive participle in the dative absolute, the following should be noted: with a passive participle (be it of the present or past tense), the copula-participle сꙋ́щꙋ is not used, but only the copula-participle бы́вшꙋ, that is, when the action of the passive participle takes place at the same time as that of the main clause, the copula is not used[1]); cf. the following examples: Ка́мени* запеча́танꙋ*... (as above) and Восхище́нꙋ* же бы́вшꙋ*... (above, Acts. 27:15); also: Вельмѝ же ѡ҆бꙋрева́ємымъ* на́мъ*, наꙋ́трїе и҆змета́нїе твора́хꙋ (Acts 27:18—"And we being exceedingly tossed with a tempest, the next day they lightened [the ship]"); Ска́занꙋ* же бы́вшꙋ* мѝ ко́вꙋ* хотѧ́щꙋ бы́ти ѿ і҆ꙋдє́й на мꙋ́жа сего̀, а҆́бїе посла́хъ є҆го̀ къ тебѣ̀ (Acts 23:30—"And when it was told me how that the Jews laid wait for this man, I sent straightway to thee").

---

[1]) One might regard the following example as an exception: є҆мꙋ̀* мно́гажды пꙋ́ты и҆ оу҆́жы [желѣ́зны] свѧ́занꙋ* сꙋ́щꙋ* (Mark 5:4—"Because that he had been often bound with fetters and chains").

The dative absolute may consist of a participle with an adverb and then takes on an "impersonal" character (there is no subject of the action), for example: Сꙋщꙋ же по́здѣ, ... прїи́де і҆и҃съ (John 20:19—"when it was evening, ... Jesus came"); По́здѣ же бы́вшꙋ, ... приноша́хꙋ къ немꙋ̀ всѧ̂ недꙋжныѧ и҆ бесны̂ѧ (Mark 1:32—"And at even, ... they brought unto him all that were diseased, and them that were possessed with devils").

Sometimes the dative absolute is encountered with an omission of the noun or pronoun, if the subject of the action of the participle is easily understood from the context, for example: и҆ вы̀ подо́бни чл҃вѣ́кѡмъ ча́ющымъ гд҇а своегѡ̀, когда̀ возврати́тсѧ ѿ бра́ка, да прише́дшꙋ* и҆ толькнꙋ́вшꙋ*, а҆́бїе ѿве́рзꙋтъ е҆мꙋ̀ (Luke 12:36—"And ye yourselves are like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately").

The main clause may begin with the introductory-demonstrative particle сѐ ("behold"), which gives a certain independence to the subordinate clause/dative absolute, for example: Ѿше́дшымъ же и҆̀мъ, сѐ а҆́гг҃лъ гд҇ень во снѣ̀ ꙗ҆ви́сѧ і҆ѡ́сифꙋ (Matth. 2:13—"And when they [the Magi] were departed, behold, the angel of the Lord appeared to Joseph in a dream"); see also Matth. 2:1 and 19.

Although constructions with the dative absolute, as a rule, occur when there are different subjects in the main and subordinate clauses, nevertheless, by way of exception, a breach of this "rule" is sometimes met with, that is, one encounters the use of constructions with the dative absolute where there is one and the same subject in both the main and subordinate clause, for example: Не и҆мѣ́хъ поко́ѧ дх҃ꙋ моемꙋ̀, не ѡ҆брѣ́тшꙋ* мѝ* ті́та бра́та моегѡ̀ (II Cor. 2:13—"I had no rest in my spirit, because I found not Titus my brother"—used here rather than a construction with an adverbial participle: не ѡ҆брѣ́тъ ті́та бра́та моегѡ̀); ѡ҆брꙋче́нѣй* бо бы́вши* мт҃ри* є҆гѡ̀ мр҃і́и і҆ѡ́сифови, пре́жде да́же не сни́тисѧ и҆̀ма, ѡ҆брѣ́тесѧ и҆мꙋ́щи во чре́вѣ ѿ дх҃а ст҃а (Matth. 1:18—"When as his mother Mary was espoused toJoseph, before they came together, she was found with child of the Holy Ghost"); in this example, the oneness of the subject in the main and subordinate clauses, nevertheless, is somewhat broken up by a short subordinate clause with an infinitive, which brings in a new subject (и҆̀ма); similarly so in Exodus 4:21 and Jeremiah 31:32.

In the following examples, the rule of "different subjects" only appears to be broken: и҆ бы́сть и҆дꙋ́щымъ и҆̀мъ, ѡ҆чи́стишасѧ (Luke 17:14—"And it came to pass, that, as they went, they were cleansed"); Бы́сть же возврати́вшꙋмисѧ во і҆єрꙋсали́мъ, и҆ молѧ́щꙋмисѧ въ цр҃кви, бы́ти во и҆зстꙋпле́нїи (Acts 22:17—"And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance"). In these examples it is бы́сть ["it came to pass"] that is the main clause, to which the following clauses are subordinated:

и҆ бы́сть	*when?*	и҆дꙋ́щымъ и҆̀мъ
	what?	ѡ҆чи́стишасѧ.
бы́сть же	*when?*	возврати́вшꙋмисѧ во і҆єрꙋсали́мъ, и҆ молѧ́щꙋмисѧ
	what?	бы́ти во и҆зстꙋпле́нїи.

The above could be translated in the following manner: "And as they went, it happened, that they were cleansed; And when I returned to Jerusalem, and prayed in the temple, it happened to me, that I was in a trance".

The dative absolute serves to convey the Greek construction called the "genitive absolute" *(genitivus absolutus)*.

§198. Compound-Complex Sentences.

Complex sentences may be of either the simple type, or of a more complicated type: co-ordinate clauses may be extended by subordinate clauses, and subordinate by further subordinate clauses.

A subordinate clause, in turn, can have one or more subordinates, to which it stands in the relationship of a main clause. For example:

1) **И҆ поманꙋша причáстникѡмъ,** *a)* **и҆̀же бѧ́хꙋ во дрꙋзѣ́мъ кораблѝ,** *b)* **да пришéдше помóгꙋтъ и҆́ма:** 2) **и҆ прїидóша, и҆ и҆спóлниша ѻ҆́ба кораблѧ̑,** *c)* **ꙗ҆́кѡ погрꙋжа́тисѧ и҆́ма** (Luke 5:7—"And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink"). Here clauses 1) and 2) are coordinate; clauses *a)* which is a adjectival, and *b)* which is an adverbial clause of purpose, are subordinates of clause 1); clause *c)* which is an adverbial clause of result, is subordinate to clause 2); **пришéдше** is a short subordinate clause of manner, referring to clause *b).*

1) **Ѻ҆бáче врагѝ моѧ̀ ѻ҆́ны,** *a)* **и҆̀же не восхотѣ́ша менѐ,** *b)* **да цáрь бы́хъ над̾ ни́ми,** 2) **приве- ди́те сѣ́мѡ,** 3) **и҆ и҆зсѣцы́те прéдо мнóю** (Luke 19:27—"But those mine enemies, which would not that I should reign over them, bring [them] hither, and slay [them] before me"). Clause 1) is the main clause; clause *a)* is an adjectival subordinate clause referring to main clause 1); clause *b)* is an adverbial clause of purpose subordinate to clause *a).*

Several subordinate clauses of the same type, referring to one and the same sentence member or to an entire clause as a whole, are known as *clauses of the same kind*, and in terms of their mutual relationship, as *coordinative,* for example: **Блажéни, и҆́хже ѿпꙋсти́шасѧ беззакѡ́нїѧ, и҆ и҆́хже прикры́шасѧ грѣсѝ** (Rom. 4:7—"Blessed are they whose iniquities are forgiven, and whose sins are covered"); **Вдови́ца же да причитáетсѧ не мéньши лѣ́тъ шести́десѧтихъ..., въ дѣ́лѣхъ дóбрыхъ свидѣ́тельствꙋема, а҆́ще ча̑да воспитáла є҆́сть, а҆́ще ст҃ы́хъ нóзѣ ѹ҆мы̀, а҆́ще стра̑ннаѧ прїѧ́тъ, а҆́ще скѡ́рбнымъ ѹ҆тѣшéнїе бы́сть, а҆́ще всѧ́комꙋ дѣ́лꙋ бл҃гꙋ послѣ́довала є҆́сть** (I Tim. 5:9-10—"Let not a widow be taken into the number under threescore years old..., [if she be] well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the Saints' feet, if she have relieved the afflicted, if she have diligently followed every good work"); **и҆ та̂ повѣ́даста, ꙗ҆̀же бы́ша на пꙋтѝ, и҆ ꙗ҆́кѡ позна́сѧ и҆̀ма въ преломле́нїи хлѣ́ба** (Luke 24:35—"And they told what things were done in the way, and how he was known of them in breaking of bread").

Clauses belonging to various types, or of one type but referring to different sentence parts, are known as clauses *of different kinds*, for example: **є҆гда̀ ви́дите сї̑ѧ̀ всѧ̂, вѣ́дите, ꙗ҆́кѡ бли́зъ є҆́сть при две́рехъ** (Matth. 24:33—"when ye shall see all these things, know that it [the Second Coming] is near, [even] at the doors").

Subordinate clauses may form a consecutive chain of subordination: the first subordinate clause refers to the main clause, the second subordinate to the first, the third to the second, and so on; these are called: a subordinate clause of the 2nd degree, of the third degree, &c., for example: **Ны́нѣ повелѣва́етъ [бг҃ъ] человѣ́кѡмъ всѣ̂мъ всю́дꙋ покаѧ́тисѧ**: (1st degree) **занѐ ᲂу҆ста́вилъ є҆́сть де́нь,** (2nd degree) **во́ньже хо́щетъ сꙋди́ти вселе́ннѣй въ пра́вдꙋ, ѡ҆̀ мꙋ́жи,** (3rd degree) **є҆го́же предꙋста́ви** (Acts 17:30-31—"but now [God] commandeth all men everywhere to repent: because he hath appointed a day, in the which he will judge the world in righteousness by [that] man whom he hath ordained").

§199. The Period.

A *period* is what we call a compound (compound coordinate or compound subordinate [complex]) extended sentence, consisting of two parts: the first part presents a series of increasingly significant elements of a given event or phenomenon, while the second part gives the conclusion or deduction.

Ecclesiastical hymnody usually contains periods of various sorts, for example: **Кр҇то́мъ твои́мъ ᲂу҆праздни́лъ є҆сѝ, ю҆́же ѿ дре́ва** кля́тꙋ, погребе́нїемъ твои́мъ оу҆мертви́лъ є҆сѝ сме́рти держа́вꙋ, воста́нїемъ же твои́мъ просвѣти́лъ є҆сѝ ро́дъ человѣ́ческїй. || сегѡ̀ ра́ди вопїе́мъ ти̑: бл҃годѣ́телю хрⷭ҇тѐ бж҃е на́шъ, сла́ва тебѣ̀ (Sunday Octoechos, T. 2, at "Lord I have cried"—"By Thy Cross Thou hast abolished the curse of the tree, by Thy burial Thou hast mortified death's dominion, while by Thy rising Thou hast enlightened the human race. Therefore we cry out unto Thee: O Benefactor, Christ our God, glory to Thee").

Note: Concerning the rising and falling of the intonation in the Church Slavonic period, one can scarcely speak, since the Slavonic text is either read on a recitative note or else sung, and in view of this manner of delivery the intonational elements of the period are not evident.

Sometimes one meets with a particular type of period, consisting of several (usually coordinate) clauses, similar in form and content and giving a kind of parallel; such a construction might be called a *period with parallelism*, for example: Є҆гда̀ грѣ́шница приноша́ше мѵ́ро, тогда̀ оу҆чени́къ соглаша́шеся со беззако́нными. || Ѻ҆ва́ѧ оу҆́бо ра́довашеся, и҆стоща́ющи мѵ́ро драгоцѣ́нное: се́й же тща́шеся прода́ти безцѣ́ннаго. || сїѧ̀ влⷣкꙋ познава́ше, а҆ се́й ѿ влⷣки разлꙋча́шеся. || сїѧ̀ свобожда́шеся, а҆ ї҆ꙋ́да ра́бъ быва́ше врагꙋ. || лю́то є҆́сть лѣ́ность, ве́лїе покаѧ́нїе! || є҆́же мнѣ̀ да́рꙋй сп҃се, пострада́вый за на́съ, и҆ спасѝ на́съ (Wednesday in Holy Week, at "Lord I have cried"—"While the sinful woman brought oil of myrrh, the disciple came to an agreement with the transgressors. She rejoiced to pour out that what was most precious; he made haste to sell Him that is above all price. She recognized the Master; he separated himself from the Master. She was made free, but Judas became a slave to the enemy. Grievous is indifference, but great is repentance! Which, do Thou grant unto me O Saviour, Who didst suffer for us; and save us!").

Punctuation Marks in the Compound Sentence.

§200. *In subordinate clauses.* 1) Subordinate clauses, as in Russian, are set off by a comma, for example: **кꙋплю дѣ́йте, до́ндеже прїидꙋ** (Luke 19:13—"Be occupied in trading, until I come").

2) There is no strict consistency in the use of commas in subordinate clauses; one can only note the general characteristics that underlie the placing of commas:

Short adjectival subordinate clauses with a participle in the full form are for the most part set off by commas (but sometimes they are encountered without a comma), for example: **и҆ дивлѧ́хꙋсѧ ѡ҆ словесѣ́хъ благода́ти, и҆сходѧ́щихъ* и҆з̾ оу҆́стъ є҆гѡ̀** (Luke 4:22—"and they wondered at the words of grace which proceeded out of his mouth"); **Всѧ́ческаѧ же ѿ бг҃а, примири́вшагѡ* на́съ себѣ̀ і҆и҃съ хрⷭ҇то́мъ** (II Cor. 5:18—"And all things are of God, who hath reconciled us to himself by Jesus Christ"); but also sometimes: **бл҃годарѧ́ще бг҃а и҆ ѻ҆ц҃а̀ призва́вшаго ва́съ въ прича́стїе наслѣ́дїѧ ст҃ы́хъ во свѣ́тѣ** (Col. 1:12—"Giving thanks unto God the Father, who hath made you worthy to be partakers of the inheritance of the Saints in the light").

Short subordinate clauses with a short participle or adjective are usually not set off by commas, although they may also be, for example: **подо́бенъ є҆́сть человѣ́кꙋ зи́ждꙋщꙋ* хра́минꙋ** (Luke 6:48—"He is like to a man building a house"); **Па́ки подо́бно є҆́сть цр҃твїе нбⷭ҇ное не́водꙋ вве́рженꙋ* въ мо́ре, и҆ ѿ всѧ́кагѡ ро́да собра́вшꙋ*** (Matth. 13:47—"Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind"); **Па́ки подо́бно є҆́сть цр҃твїе нбⷭ҇ное человѣ́кꙋ кꙋпцꙋ, и҆́щꙋщꙋ* до́брыхъ би́серей** (Matth. 13:45—"Again,the kingdom of heaven is like unto a merchant man, seeking goodly pearls").

Short adverbial subordinate clauses are usually set off by a comma, for example: **воздви́же ю҆̀, є҆́мъ за рꙋ́кꙋ є҆ѧ̀** (Mark 1:43—"he lifted her up, taking her by the hand"); **и҆ запре́щь є҆мꙋ̀, а҆́бїе и҆згна̀ є҆го̀** (Mark 1:43—"And straightly charging him, forthwith [he] sent him away"); **и҆ прише́дше въ хра́минꙋ, ви́дѣша ѻ҆́троча̀ съ марі́ею мт҃рі́ю є҆гѡ̀** (Matth. 2:11—"And when they were come into the house, they saw the young child with Mary his mother").

3) Short subordinate clauses with an infinitive are always set off by a comma, for example: **Ко гд҃ꙋ, внегда̀ скорбѣ́ти мѝ, воззва́хъ** (Ps. 119:1—"To the Lord, when I was troubled, I cried out"); **Да и҆счє́знꙋтъ грѣ́шницы ѿ землѝ, и҆ беззакѡ́нницы, ꙗ҆́коже не бы́ти и҆̀мъ** (Ps. 103:35—"Let sinners be consumed out of the earth, and the unjust, so as to be no more").

4) Short subordinate clauses with the dative absolute are usually set off by commas, but on rare occasions they can be found without commas too, for example: **и҆ влѣ́зшꙋ є҆мꙋ̀ въ кора́бль, по не́мъ и҆до́ша ѹ҆ченицы̀ є҆гѡ̀** (Matth. 8:23—"And when he entered into the boat, his disciples followed him"); **По́здѣ же бы́вшꙋ, приведо́ша къ немꙋ̀ бѣ́сны мно́ги** (Matth. 8:16—"And when evening was come, they brought to him many that were possessed with devils"); but rarely: **Со́лнцꙋ же возсі́ѧвшꙋ присвѧ́нꙋша** (Matth. 13:6—"And when the sun was come up, they were scorched").

§201. *In compound coordinate sentences.* 1) Coordinate clauses, if they are not extended by members of the same kind, or by subordinate clauses, are set apart from each other by commas, for example: **є҆ди́но дѣ́ло сотвори́хъ, и҆ всѝ дивите́сѧ** (John 7:21—"I have done one work, and ye all marvel"); **ра́зꙋмъ ѹ҆́бо кичи́тъ, а҆ любы̀ созида́етъ** (I Cor. 8:1—"Knowledge puffeth up, but charity edifieth").

2) Sometimes, however, unextended coordinate clauses, so as to point out the apartness or independence of actions, are separated by a colon, for example: **и҆ и҆зы́де во́нъ на придво́рїе: и҆ а҆ле́ктѡръ возгласѝ** (Mark 14:68—"And he went out into the porch: and the cock crew"); **и҆ диви́стасѧ роди́тєлѧ є҆ѧ̀: ѻ҆́нъ же повелѣ̀ и҆́ма**

никомꙋ́же повѣ́дати бы́вшагѡ (Luke 8:56—"And her parents were astonished: but he charged them that they should tell no man what was done").

3) Coordinate clauses that have been extended by means of sentence members of the same kind or by subordinate clauses, and which, consequently, already have commas in them, are separated from each other by a colon, for example: и҆ хожда́ше і҆и҃съ по си́хъ въ галїле́и: не хотѧ́ше бо во і҆ꙋде́и ходи́ти, ꙗ҆́кѡ и҆ска́хꙋ є҆го̀ і҆ꙋдеє ᲂу҆би́ти (John 7:1—"After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him"); Ѻни́ же и҆зше́дше и҆до́ша въ ста́до свино́е: и҆ сѐ, [а҆́бїе] ᲂу҆стреми́сѧ ста́до всѐ по бре́гꙋ въ мо́ре, и҆ ᲂу҆топо́ша въ вода́хъ (Matth. 8:32—"And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a bank into the sea, and perished in the waters"); и҆ па́ки нача́тъ ᲂу҆чи́ти при мо́ри: и҆ собра́сѧ къ немꙋ̀ наро́дъ мно́гъ, ꙗ҆́коже самомꙋ̀, влѣ́зшꙋ въ кора́бль, сѣдѣ́ти въ мо́ри: и҆ ве́сь наро́дъ при мо́ри на земли̇̀ бѧ́ше (Mark 4:1—"And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land").

4) A compound coordinate sentence, consisting of several coordinate pairs (with or without conjunctions), usually has the following punctuation marks: in each pair, the clauses are set apart by a comma, and the pairs are separated from each other by colons, for example: Взалка́хсѧ бо, и҆ да́сте мѝ ꙗ҆́сти: возжада́хсѧ, и҆ напои́сте мѧ̀: стра́ненъ бы́хъ, и҆ введо́сте менѐ: на́гъ, и҆ ѡ҆дѣ́ѧсте мѧ̀: бо́ленъ, и҆ посѣти́сте менѐ: въ темни́цѣ бѣ́хъ, и҆ прїидо́сте ко мнѣ̀ (Matth. 25:35-36—"For I was an hungred, and ye gave me to eat: I was thirsty, and ye gave me to drink: I was a stranger, and ye took me in: naked, and ye clothed me: sick, and ye visited me: in prison, and ye came unto me"); А҆́ще бо во пло́ти живетѐ, и҆мате ᲂу҆мре́ти: а҆́ще ли дх҃омъ дѣ́ѧнїѧ плотска̑ѧ ᲂу҆мерщвлѧ́ете, жи́ви бꙋ́дете (Rom.

8:13—"For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live"); **Вы̀ ѿ ни́жнихъ є҆стѐ, а҆́зъ ѿ вы́шнихъ є҆́смь: вы̀ ѿ мі́ра сегѡ̀ є҆стѐ, а҆́зъ нѣ́смь ѿ мі́ра сегѡ̀** (John 8:23—"Ye are from beneath; I am from above: ye are of this world; I am not of this world").

5) Coordinate clauses that already contain a colon in their structure, are separated from each other by a "lesser period" (малой точкой), for example: **Дрꙋзі́и глаго́лахꙋ: се́й є҆́сть хрⷭ҇то́съ. Ѻ҆́вїи же глаго́лахꙋ: є҆да̀ ѿ галїле́и хрⷭ҇то́съ прихо́дитъ;** (John 7:41—"Others said, This is the Christ. But some said, Shall Christ come out of Galilee?"); **Глаго́ла и҆̀мъ сі́мѡнъ пе́тръ: и҆дꙋ̀ ры́бы лови́ти. глаго́лаша є҆мꙋ̀: и҆́демъ и҆ мы̀ съ тобо́ю. и҆зыдо́ша же, и҆ всѣдо́ша а҆́бїе въ кора́бль, и҆ въ тꙋ̀ но́щь не ꙗ҆́ша ничесо́же** (John 21:3—"Simon Peter said unto them, I go a fishing. They said unto him, We also go with thee. They went forth, and intered into a ship immediately; and that night they caught nothing").

6) Coordinate clauses that do not have a conjunction are for the most part separated from each other by a colon, especially if the second clause is a clarification of the first one; for example: **и҆ вве́ргꙋтъ и҆̀хъ въ пе́щь ѻ҆́гненнꙋю: тꙋ̀ бꙋ́детъ пла́чь и҆ скре́жетъ зꙋбѡ́мъ** (Matth. 13:50—"And [they] shall cast them into the fiery furnace: there shall be wailing and gnashing of teeth"); **ѡ҆ста́вите и҆̀хъ: вожди̑ сꙋ́ть слѣ́пи слѣпцє́мъ** (Matth. 15:14—"Let them alone: they be blind leaders of the blind").

§202. *In the period.* 1) If the members of the first (or second) part of the period are only set off from one another by commas, then between the first and second parts of the period there usually is placed a colon; but sometimes a "lesser period" is used; for example: **Воскр҃слъ є҆сѝ ꙗ҆́кѡ безсме́ртный ѿ гро́ба, сп҃се, совоздви́глъ є҆сѝ мі́ръ тво́й си́лою твое́ю, хрⷭ҇тѐ бж҃е на́шъ, сокрꙋши́лъ є҆сѝ въ крѣ́пости сме́рти держа́вꙋ, показа́лъ є҆сѝ ми́лостиве, воскресе́нїе всѣ̑мъ: || тѣ́мже та̀ и҆ сла́вимъ, є҆ди́не человѣколю́бче** (Sunday Octoechos, T. 4, Sessional

Hymn [Sedalen]—"Thou art risen O Saviour, from the dead as One immortal; Thou hast raised up with Thyself the world by Thy power, O Christ our God. Thou hast shattered in [Thy] might the dominion of death; Thou hast shown, O Merciful One, resurrection unto all: and for this cause we glorify Thee, O Thou Who alone lovest mankind").

Sometimes, however, if the period is not too extended, between its first and second parts there may instead be a comma; for example: **А҆́ще не ви́жꙋ на рꙋкꙋ̀ є҆гѡ̀ ꙗ҆́звы гвозди́нныѧ, и҆ вложꙋ̀ пе́рс҇та моегѡ̀ въ ꙗ҆́звы гвозди́нныѧ, и҆ вложꙋ̀ рꙋ́кꙋ мою̀ въ ре́бра є҆гѡ̀, не и҆́мꙋ вѣ́ры** (John 20:25—"Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe").

2) If in the first (or the second) part of the period, besides commas, there is already a colon, a question mark (;) or an exclamation point (!), then between the first and second parts of the period there usually is placed a "lesser period" (sometimes also a colon); for example: **Съ нб҃сѐ бл҃года́ть пріе́мъ, є҆гда̀ вопроше́ніе оу҆ченикѡ́мъ сп҃съ двана́десѧточи́сленнымъ речѐ а҆п҃лѡмъ: кого́ мѧ глаго́лютъ человѣ́цы бы́ти; тогда̀ оу҆́бо лꙋ́чшій а҆п҃лѡвъ пе́тръ, бг҃осло́вствꙋѧ ѿвѣща̀, ꙗ҆́снѡ возопи́въ: ты̀ є҆сѝ хрⷭ҇то́съ, жива́гѡ бг҃а сн҃ъ. || тѣ́мже досто́йнѡ оу҆блажа́етсѧ, ꙗ҆́кѡ свы́ше пріе́мъ ѿкрове́ніе, вѧза́ти же и҆ рѣши́ти пра́веднѡ пріе́мъ** (June 29, Ss. Peter and Paul, at the Praises— "Having received Grace from heaven, when the Saviour asked the rank of the twelve Apostles, Who do men say that I am?, then indeed the best of Apostles, Peter, proclaiming Thy Divinity answered, in crying out for all to hear: Thou art Christ the Son of the Living God. Wherefore it is meet to beatify him, since he received the revelation from above, and the gift to bind and loose in righteousness").

3) In a period with parallelism, the following punctuation marks occur: the coordinate clauses in each "row" (рядъ) are set apart

by a colon, and parallel rows are divided by a "lesser period" (see §201, 4); for example: Въ чермнѣ́мъ мо́ри, неискꙋсобра́чныѧ невѣ́сты ѻ҆́бразъ написа́сѧ и҆ногда̀: та́мѡ мѡѷсе́й, раздѣли́тель воды̀: здѣ̀ же гаврї́илъ, слꙋжи́тель чꙋдесѐ. ‖ тогда̀ глꙋбинꙋ̀ ше́ствова немо́креннѡ ї҆и҃ль: ны́нѣ же хр҇та̀ родѝ безсѣ́меннѡ дв҃а. ‖ мо́ре по прошє́ствїи ї҆и҃левѣ, пребы́сть непрохо́дно: непоро́чнаѧ по рождествѣ̀ є҆ммаꙋилевѣ, пребы́сть нетлѣ́нна. ‖ сы́й, и҆ пре́жде сы́й, ꙗ҆вле́йсѧ ꙗ҆́кѡ человѣ́къ, б҃же, поми́лꙋй на́съ (Sunday Octoechos, Dogmatic of T. 5— "In the Red Sea, the Unwedded Bride's image was once inscribed: there [was] Moses, the parter of the waters; here Gabriel, the servant of the wonder. Then, Israel rode dry-shod across the deep; and now, the Virgin hath without seed given birth to Christ. After the passing of Israel, the sea was as ever impassable. After the birth of Emmanuel, the Virgin without reproach, remains uncorrupt. Thou, O God, Who art now, hast forever been, and hast appeared as man, have mercy upon us"). See the examples in §199.

§203. Direct and Indirect Discourse.

The words of another, in Church Slavonic as in other languages, may be conveyed in two ways: by direct or indirect quotation.

Someone else's words, conveyed literally, are known as *direct discourse,* for example: Глаго́ла и҆̀мъ пе́тръ: и҆дꙋ̀ ры́бы лови́ти. глаго́лаша є҆мꙋ̀: и҆́демъ и҆ мы̀ съ тобо́ю (John 21:3—"Peter said to them: I go a fishing; they said to him: We too go with thee").

A quotation conveyed by the author in the form of a subordinate clause with the conjunction ꙗ҆́кѡ ["that"], is called *indirect discourse;* for example: Повѣ́даша же є҆мꙋ̀, ꙗ҆́кѡ ї҆и҃съ назарѧни́нъ мимохо́дитъ (Luke 18:37—"And they told him, that Jesus of Nazareth passeth by"); Ѻ҆́на же реко́ста, ꙗ҆́кѡ г҃дь є҆го̀ тре́бꙋетъ (Luke 19:34—"And they said, [that] the Lord hath need of him"); и҆ ви́дѣвше всѝ ропта́хꙋ, глаго́люще, ꙗ҆́кѡ ко грѣ́шнꙋ мꙋжꙋ

вни́де вита́ти (Luke 19:7—"And having seen, they all murmured, saying, That he was gone to be guest with a sinful man").

Both direct and indirect discourse usually are preceded by the following words: **глаго́лати, рещѝ, вопроси́ти, ѿвѣща́ти, повѣ́дати, вопїѧ́ти** and the like; the aforementioned words are also frequently met with in the midst of a quotation, for example: **Ѻна́ же нава́ждена ма́терїю свое́ю, да́ждь мѝ, речѐ, здѣ̀ на блю́дѣ главꙋ̀ і҆ѡа́нна кр҃ти́телѧ** (Matth. 14:8—"And she, instructed of her mother, said, Give me here John Baptist's head in a charger").

In the books of the Scriptures (based on the Greek text) quotations usually are introduced by the conjunction **ꙗ҆́кѡ**, i.e. beginning like indirect discourse and continuing as direct discourse; for example: **Тогда̀ нача́тъ роти́тисѧ и҆ клѧ́тисѧ, ꙗ҆́кѡ не зна́ю человѣ́ка** (Matth. 26:74—"Then he began to curse and to swear, [saying] that I know not the man"), cf. in Greek: τότε ἤρξατο καταθεματίζειν καὶ ὀμνύειν ὅτι Οὐκ οἶδα τὸν ἄνθρωπον: one might say that in such constructions in Greek, the word ὅτι takes the place of quotation marks: "ὅτι *recitativum*". So also: **и҆ клѧ́тсѧ є҆́й** (3rd person), **ꙗ҆́кѡ є҆гѡ́же а҆́ще попро́сиши** (2nd person) **оу҆ менѐ, да́мъ тѝ, и҆ до полца́рствїѧ моегѡ̀** (Mark 6:23—"And he sware unto her, Whatsoever thou shalt ask of me, I will give thee, unto the half of my kingdom"); see also Mark 6:16; 14:57-58; 14:71; Luke 4:41; John 4:39; I John 4:20.

A rarer mixture of oblique and direct discourse is sometimes met with: the words of the author, without warning and without the conjunction **ꙗ҆́кѡ**, turn into a direct quote: **и҆ то́й заповѣ́да є҆мꙋ̀** (3rd p.) **никомꙋ́же повѣ́дати: но ше́дъ покажи́сѧ** (2nd p.) **і҆ере́ови, и҆ принесѝ** (2nd) **ѡ҆ ѡ҆чище́нїи твое́мъ...** (Luke 5:14—"and he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing..."); **Съ ни́миже и҆ ꙗ҆ды́й повелѣ̀** (3rd p.) **и҆̀мъ** (3rd p.) **ѿ і҆ерꙋсали́ма не ѿлꙋча́тисѧ, но жда́ти ѡ҆бѣтова́нїѧ ѻ҆́ч҃ѧ, є҆́же слы́шасте** (2nd p.) **ѿ менѐ** (1st p.). Acts 1:4—"And eating with them, commanded them not to depart from Jerusalem, but wait for the promise of the Father, which ye have heard of me"); see also: Acts 17:3; Acts 23:22.

From the preceding examples one may conclude that indirect discourse remains only where it conveys remarks on a 3rd party (or object), e.g. **и҆ ропта́хꙋ фарїсе́є и҆ кни́жницы, глаго́люще, ꙗ҆́кѡ се́й грѣ́шники прїе́млетъ, и҆ съ ни́ми ꙗ҆́стъ** (Luke 15:2—"And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them"). Were one to remove the conjunction **ꙗ҆́кѡ**, the indirect quotation, changing to a direct one, would remain unchanged.

—

APPENDIX.

Certain orthographical differences between the Moscow and Kiev editions.

Moscow:	Kiev:
ѡ҆́бразъ	О҆́бразъ
Always with ѡ҆:	In noun roots, use О҆́:
ѡ҆́бразъ, и҆з̾ѡбраже́нїе	О҆́бразъ, первоОбра́зный, крестоОбра́знѡ:
	In verb roots, use ѡ҆:
	и҆з̾ѡбрази́ти, и҆з̾ѡбраже́нїе, воѡбраже́нїе and so on.
usually: сѹпоста́тъ	usually: сопоста́тъ
бг҃одѹхнове́нный	бг҃одохнове́нный
де́монъ (from the root: δαίμων—δαίμον-ος)	де́мѡнъ (δαίμων)
Genitive: менѐ, тебѐ, себѐ	Gen.: менє̀, тебє̀, себє̀
Before ѡ:	Before ѡ:
прї_ [прїѡбра́щѹ]	при_ [приѡбра́щѹ]

When Greek words are written in Church Slavonic, usually their root is the form taken, rather than the nominative case, for example: дра́контъ, and not *дра́кѡнъ (δράκων — gen. δράκοντ-ος [dragon]), ри́торъ (ρήτωρ, ρήτορ-ος [orator]), и҆ге́мѡнъ (ἡγεμών — ἡγεμών-ος [leader, commander]).

The Structure of Liturgical Chants.

The chants sung in divine services—Sticheras, Tropars, Kondaks and the like—are intended for singing, as is shown by the inscriptions they bear, indicating one or another Tone [Mode].

Just as the melodies have their own system, so too do the texts.

Ecclesiastical chants are arrranged according to 8 Tones (ἦχος), which make up the system known as "osmoglasie"). At the present time we perceive these 8 Tones as being 8 special melodies; but in the beginning they had a somewhat different significance: a "Tone" was a particular harmony, or otherwise put, it was a range of notes, a scale with intervals of various sizes (the modern scale is called a gamma). The melodies of chants were constructed in these 8 scales, as they are now constructed in two scales: the major or minor gamma, when it is a question of the borrowing or imitation of "general music". Each harmony or Tone, besides having its underlying scale, was further involved, in terms of having certain melodic peculiarities.

Originally, every chant had its own melody. The ancient hymnographers were also singers, and they composed both the words and the music at the same time. At a later time, texts began to be composed without their own melodies, with the design that they would be performed to the melody of another chant, one already known to the singers. In this way there came to be two types of chants: a chant with its own melody came to be called a *samoglasen* (ἰδιόμελον), while one with a borrowed melody was designated a *podoben* (προσόμιον). To facilitate singing, the "podobens" must reproduce exactly the syllabic structure of their model, i.e. the pattern and number of accented vs. unaccented syllables in the text whose melody they borrow; this last is referred to in such cases as the *samopodoben* (αὐτόμελον). Such an interrelationship between the podobens and samopodobens is preserved only in the original Greek texts, since, in translation to another language, including Church Slavonic, the exact syllable count is lost. The chants sung to a given podoben are identified by the first words of the original samopodoben, set over them.

Here is an example of the syllabic structure of the prosomia (podobens) in the Greek text:

T. 2: Podoben "House of Euphrates".

Πρὸς τὸ Οἶκος τοῦ Εὐφραθᾶ.	Подо́бенъ: До́ме Є҆ѵфра́ѳовъ:
1) Πάντες τὴν τῶν σεπτῶν (6 syllables)	Всѝ честны́хъ
2) νῦν Προπατόρων μνήμην (7)	ны́нѣ пра̑ѻтецъ па́мѧть
3) τελέσωμεν, ὑμνοῦντες (7)	соверша́емъ пою́ще
4) τὴν τούτων πολιτείαν (7)	бг҃оуго́дное житїѐ,
5) δι'ἧς ἐμεγαλύνθησαν. (8)	є҆гѡ́же ра́ди возвели́чишасѧ.
1) Ἔσβεσαν τοῦ πυρὸς, (6)	Ѹ҆гаси́ша ѻ҆́гненнꙋю
2) τὴν δύναμιν οἱ Παῖδες, (7)	си́лꙋ ѻ҆́троцы,
3) χορεύοντες ἐν μέσῳ, (7)	ликꙋ́юще посредѣ̀
4) καμίνου καὶ ὑμνοῦντες, (7)	пе́щи, и҆ пою́ще
5) Θεόν τὸν παντοδύναμον. (8)	бг҃а всеси́льнаго.
1) Λάκκῳ κατακλεισθείς, (6)	Въ ро́вѣ заключе́нъ,
2) θηρσὶ συνῳκισμένος, (7)	ѕвѣре́мъ соѻ҆бита́тель,
3) Δανιὴλ ὁ Προφήτης, (7)	данїи́лъ прⷪ҇ро́къ,
4) ἀμέτοχος τῆς τούτων, (7)	неприча́стенъ си́хъ
5) ἐδείκνυτο κακώσεως. (8)	показа́сѧ ѡ҆ѕлобле́нїѧ.

The syllabic scheme of this podoben is as follows:

1) ^ - - - - ^
2) - ^ - - - ^ -
3) - - ^ - - ^ -
4) - ^ - - - ^ -
5) - ^ - - - ^ - -

(Sunday of the Holy Forefathers, at the Praises).

As can be seen from the examples provided, the pattern of accented vs. unaccented syllables within one and the same podoben have no particular measure; their significance lies only in comparison with other texts modelled on the same prototype, i.e. the first line of one text has the same syllabic pattern as the first line of the following text, and each of the ensuing numbered lines corresponds to the lines with the same number in the other texts. The main accented syllables are those that have a fixed place in all of the texts sung to the same model, while the remaining accented syllables are equivalent to unaccented. Such a syllabic system in podobens might be called *syllabo- tonic parallelism,* since the lines of the podobens are parallel to the corresponding lines of the samopodoben. The advantage of such a system is especially evident where the melody is complicated— as, for the most part, the ancient melodies are.

Early Russian singing was constructed on one scale, and the difference between the various tones consisted in certain melodic characteristics (the final and next-to-last notes, melodic phrases, and the like).

In view of the fact that, in the Church Slavonic text, the syllabic structure of the prototype (samopodoben) and text modelled on it (podoben) do not match, it becomes necessary to adapt the basic melody to a somewhat different syllabic picture in each text, i.e. if there are too few syllables, then one syllable bears more notes, and when there are extra syllables, they are monotoned on the same "reciting note".

In Russian singing, the melodies of some podobens require a specific number of lines, as otherwise the concluding melodic phrase would not come out, for example, in order to chant a text to the melody of the podoben Ѿ пресла́внагѡ чꙋдесѐ: as printed in the *Sputnik Psalomschika* [1]), one must first break up the text to be sung into 9 lines. But there are other podoben-melodies that are flexible, permitting one to use the closing melodic line with any number of musical phrases. Hence the terms "devyatistrochen" ("9-liner"), "bezstrochen" ("without [limit of] lines") and the like.

---

[1]) "The Chanter's Vade-Mecum", printed with the blessing of Archbishop Arseny of Novgorod and Staraya Russa in 1916, and reprinted in Holy Trinity Monastery, Jordanville, N.Y. in 1959 and subsequently.

The example on the next page shows how syllabo-tonic parallelism is used in Church Slavonic texts.

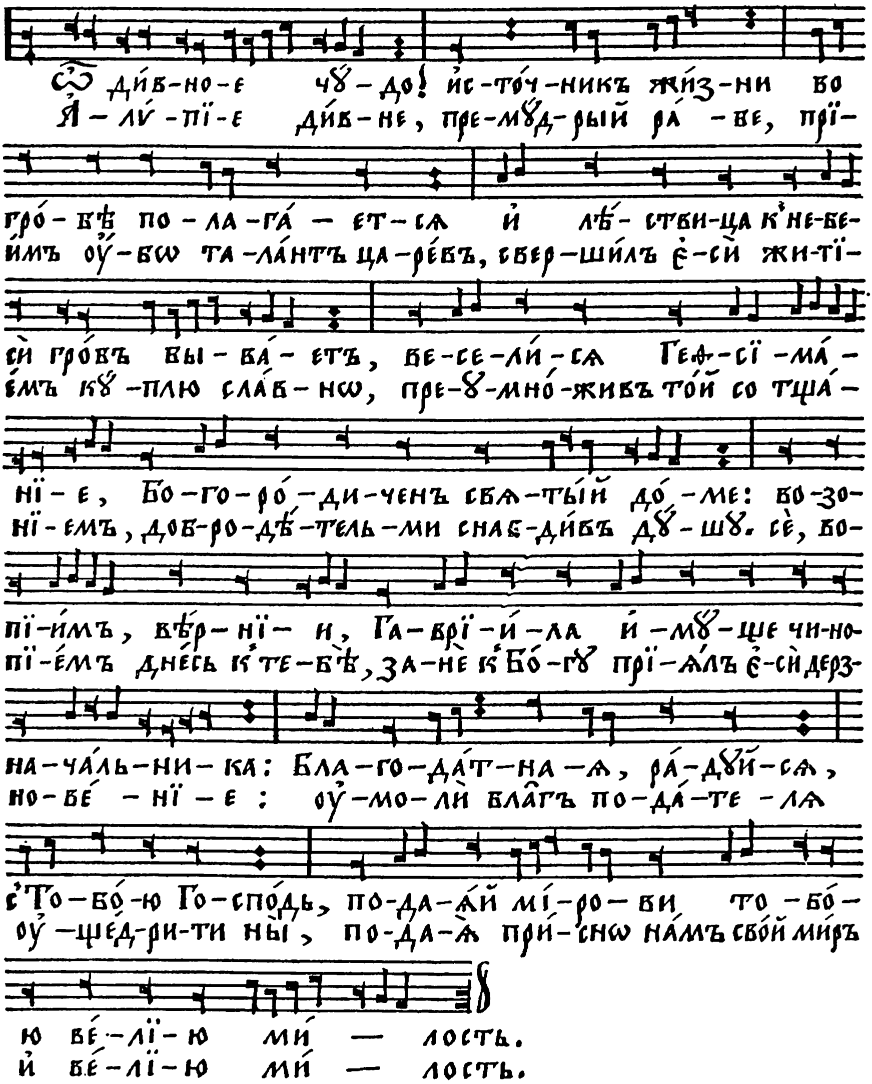
Самоподо́бєнъ: Ѿ ди́вноє чꙋ́до: (Dormition, 1st Stichera at "Lord I have cried") and the стїхи́ра подо́бна for St. Alypy (at "Lord I have cried" in the service to St. Alypy the Iconographer of the Kievo-Pechersky Monastery, Aug. 17, written by the author of this book).

From these examples of the system of samopodobens and podobens it can be seen that this is a certain simplification of singing, and therefore found mostly in services for weekdays; the expression "if there be a Samoglasen" in the rubrics gives an indication of some festivity. The services for Sundays and greater feasts contain, for the most part, "samoglasen" texts [texts which had their own special melodies].

The present-day tonal melodies in Russian church singing represent the fruits of further simplification of the music. These melodies might be called "podobens" of their own sort, which can be used with texts of any syllabic structure and any number of lines, and therefore these tones are very convenient for singers who do not know the actual melodies of the "samoglasens" and "podobens".

The canons (in the Greek text) are also composed according to this syllabic system. The Eirmos is like a "samopodoben", and the tropars of the canon copy the syllabic pattern of the Eirmos.

The Akathist Hymn to the Mother of God, which is sung on the feast of her Praises (5th Saturday in Lent), is composed in a


Ѽ ди́в-но-е чꙋ́-до! и́с-то́ч-никъ жи́з-ни во
Я́-лꙋ́-пі-е ди́в-не, пре-мꙋ́д-рый ра́-ве, прі-
гро́-бѣ по-ла-га́-ет-ся и лѣ́-стви-ца къ не-бе-
имъ оу҆-бѡ та-ла́нтъ ца-ре́въ, свер-ши́лъ є҆-си жи-ті-
сѝ гро́въ вы-ва́-етъ, ве-се-ли́-ся Геѳ-сі́-ма́-
емъ кꙋ́-плю сла́в-нѡ, пре-ꙋ-мно́-живъ то́й со тща́-
ні-е, Бо-го-ро́-ди-ченъ свя-ты́й до́-ме: во-зо-
ні-емъ, доб-ро-дѣ́-тель-ми снаб-ди́въ дꙋ́-шꙋ. сѐ, во-
пі-и́мъ, вѣ́р-ні-и, Га-врі́-и-ла и-мꙋ́-ще чи-но-
пі-е́мъ днесь къ те-бѣ̀, за-не къ Бо́-гꙋ прі-ꙗ́лъ є҆-сѝ дерз-
на-ча́ль-ни-ка: Бла-го-да́т-на-ѧ, ра́-дꙋй-ся,
но-ве́-ні-е: оу҆-мо-ли благъ по-да́-те-ля
съ То-бо́-ю Го-сподь, по-да-ѧ́й мі-ро-ви то-бо́-
оу҆-щед-ри-ти ны, по-да-ѧ́ при-снѡ нам свой ми́ръ
ю ве́-лі-ю ми́-лость.
и҆ ве́-лі-ю ми́-лость.

similar fashion[2]. The syllabic model of the 1st Oikos and the 2nd Kontakion are followed by all those that follow. The 1st Kontakion stands by itself, as a "samoglasen".

The classical metrical measure was not adopted in the composition of liturgical texts, as it would appear, because the distinction between long and short syllables had almost been lost by Byzantine times[3]), besides which such versification is hardly convenient for singing.

Be that as it may, there are several examples of the use of classical meter. An alexandrine (iambic) meter is used for the 2nd canon on the Nativity of Christ, the 2nd canon on the Epiphany, and the 2nd canon on Pentecost. A trochaic tonic tetrameter is used in the Prayer before Communion of Simeon the New Theologian, 'Απὸ ῥυπαρῶν χειλέων (ѿ скве́рныхъ оу҆сте́нъ).

---

2) In the Greek service books, this Akathist alone is included.

3) *A Greek Grammar of NT*... by W. Funk, see §22.

CHRESTOMATHY:

The Book of Acts, Chapters 1-3.

ДѢ҄ѦНІѦ

СВѦТЫХЪ ѦПОСТѠЛЪ.

ГЛАВА̀ А҃.

а҃. Пе́рвое ѹ҆бѡ сло́во сотвори́хъ ѡ҆ всѣ́хъ, ѽ ѳео́фїле, ꙗ҆̀же нача́тъ і҆и҃съ твори́ти же и҆ ѹ҆чи́ти,

в҃. Да́же до днѐ, въ о҆́ньже заповѣ́давъ а҆п҃толѡмъ дх҃омъ ст҃ы́мъ, и҆̀хже и҆збра̀, вознесе́сѧ:

г҃. Пред̾ ни́миже и҆ поста́ви себѐ жи́ва по страда́нїи свое́мъ, во мно́зѣхъ и҆́стинныхъ зна́менїихъ, де́нми четы́редесѧтьми ꙗ҆влѧ́асѧ и҆̀мъ, и҆ глаго́лѧ, ꙗ҆̀же ѡ҆ ца́рствїи бж҃їи:

д҃. Съ ни́миже и҆ ꙗ҆́дый повелѣ̀ и҆̀мъ ѿ і҆ерꙋсали́ма не ѿлꙋча́тисѧ, но жда́ти ѡ҆бѣтова́нїѧ ѻ҆́ч҃а, є҆̀же слы́шасте ѿ менѐ:

є҃. Ꙗ҆́кѡ і҆ѡа́ннъ ѹ҆бѡ кр҃ти́лъ є҆́сть водо́ю, вы́ же и҆́мате кр҃ти́тисѧ дх҃омъ ст҃ы́мъ, не по мно́зѣхъ си́хъ дне́хъ.

ѕ҃. Ѻ҆ни́ же ѹ҆бо соше́дшесѧ вопроша́хꙋ є҆го̀, глаго́люще: г҃и, а҆́ще въ лѣ́то сїѐ ѹ҆строѧ́еши цр҃твїе і҆и҃левo;

з҃. Рече́ же къ ни́мъ: нѣ́сть ва́ше разꙋмѣ́ти времена̀ и҆ лѣ́та, ꙗ҆̀же ѻ҆ц҃ъ положѝ во свое́й вла́сти:

и҃. Но прїи́мете си́лꙋ, наше́дшꙋ ст҃о́мꙋ дх҃ꙋ̀ на вы̀, и҆ бꙋ́дете мѝ свидѣ́тели во і҆ерꙋсали́мѣ же и҆ во все́й і҆ꙋде́и и҆ самарі́и и҆ да́же до послѣ́днихъ землѝ.

ѳ҃. И҆ сїѧ̑ ре́къ, зрѧ́щымъ и҆̀мъ взѧ́тсѧ, и҆ ѻ҆́блакъ подѧ́тъ є҆го̀ ѿ ѻ҆́чїю и҆́хъ.

і҃. И҆ є҆гда̀ взира́юще бѧ́хꙋ на нб҃о, и҆дꙋ́щꙋ є҆мꙋ̀, и҆ сѐ мꙋ́жа два̀ ста́ста пред̾ ни́ми во ѻ҆де́ждахъ бѣлѣ̀, а҃і. И҆̀же и҆ реко́ста: мꙋ̑жїе Галїле́йстїи, что̀ стоитѐ зрѧ́ще на нб҃о; се́й Іи҃съ вознесы́йсѧ ѿ ва́съ на нб҃о, та́кожде прїи́детъ, и҆̀мже ѡ҆́бразомъ ви́дѣсте є҆го̀ и҆дꙋ́ща на нб҃о.

в҃і. Тогда̀ возврати́шасѧ во Іерⷭ҇ли́мъ ѿ горы̀ нарица́емыѧ Є҆леѡ́нъ, ꙗ҆́же є҆́сть бли́зъ Іерⷭ҇ли́ма, сꙋббѡ́ты и҆мꙋ́щїѧ пꙋ́ть.

г҃і. И҆ є҆гда̀ внидо́ша, взыдо́ша на го́рницꙋ, и҆дѣ́же бѧ́хꙋ пребыва́юще, Пе́тръ же и҆ Іа́кѡвъ и҆ Іѡа́ннъ и҆ А҆ндре́й, Фїлі́ппъ и҆ Ѳѡма̀, Варѳоломе́й и҆ Матѳе́й, Іа́кѡвъ А҆лфе́овъ и҆ Сі́мѡнъ Ѕилѡ́тъ, и҆ Іꙋ́да Іа́кѡвль.

д҃і. Сі́и всѝ бѧ́хꙋ терпѧ́ще є҆диноꙋ́шнѡ въ моли́твѣ и҆ моле́нїи, съ жена́ми и҆ Мр҃і́ею Мт҃рїю Іи҃совою, и҆ съ бра́тїею є҆гѡ̀.

є҃і. И҆ во дни̑ ты̑ѧ воста́въ Пе́тръ посредѣ̀ ᲂу҆чени̑къ речѐ: (бѣ̀ же и҆ме́нъ наро́да вкꙋ́пѣ ꙗ҆́кѡ сто̀ и҆ два́десѧть:)

ѕ҃і. Мꙋ̑жїе бра́тїе, подоба́ше скончѧ́тисѧ писа́нїю семꙋ̀, є҆̀же предречѐ Дх҃ъ ст҃ы́й ᲂу҆сты̀ Дв҃довыми, ѡ҆ Іꙋ́дѣ бы́вшемъ вождѝ є҆̀мшымъ Іи҃са:

з҃і. Ꙗ҆́кѡ причте́нъ бѣ̀ съ на́ми, и҆ прїѧ́лъ бѧ́ше жре́бїй слꙋ́жбы сеѧ̀.

и҃і. Се́й ᲂу҆̑бо стѧжа̀ село̀ ѿ мзды̀ непра́ведныѧ, и҆ ни́цъ бы́въ просѣ́десѧ посредѣ̀, и҆ и҆злїѧ́сѧ всѧ̀ ᲂу҆тро́ба є҆гѡ̀:

ѳ҃і. И҆ разꙋ́мно бы́сть всѣ́мъ живꙋ́щымъ во Іерⷭ҇ли́мѣ, ꙗ҆́кѡ нарещи́сѧ селꙋ̀ томꙋ̀ свои́мъ и҆̀хъ ѧ҆зы́комъ а҆келдама̀, є҆̀же є҆́сть село̀ кро́ве.

к҃. Пи́шетсѧ бо въ кни́зѣ ѱало́мстѣй: да бꙋ́детъ дво́ръ є҆гѡ̀ пꙋ́стъ, и҆ да не бꙋ́детъ живꙋ́щагѡ въ не́мъ, и҆ є҆пі́скопство є҆гѡ̀ да прїи́метъ и҆́нъ.

к҃а. Подоба́етъ ᲂу҆̑бо ѿ сходи́вшихсѧ съ на́ми мꙋже́й во всѧ́ко лѣ́то, въ не́же вни́де и҆ и҆зы́де въ на́съ Гдⷭ҇ь Іи҃съ,

к҃в. Наче́нъ ѿ креще́нїѧ Іѡа́ннова да́же до днѐ, въ ѻ҆́ньже вознесе́сѧ (на нб҃о) ѿ на́съ, свидѣ́телю воскрⷭ҇нїѧ є҆гѡ̀ бы́ти съ на́ми є҆ди́номꙋ ѿ си́хъ.

к҃г. И҆ поста́виша два̀, І҆ѡ́сифа нарица́емаго Варса́вꙋ, и҆́же нарече́нъ бы́сть І҆ꙋ́стъ, и҆ Матѳі́а.

к҃д. И҆ помоли́вшесѧ рѣ́ша: ты̀ Гдⷭ҇и сердцевѣ́дче всѣ́хъ, покажѝ є҆го́же и҆збра́лъ є҆сѝ ѿ сею̀ двою̀ є҆ди́наго,

к҃є. Прїѧ́ти жре́бїй слꙋже́нїѧ сегѡ̀ и҆ а҆пⷭ҇толства, и҆з̾ негѡ́же и҆спадѐ І҆ꙋ́да, и҆тѝ въ мѣ́сто своѐ.

к҃ѕ. И҆ да́ша жре́бїѧ и҆̑ма, и҆ падѐ жре́бїй на Матѳі́а, и҆ причте́нъ бы́сть ко є҆динона́десѧти а҆пⷭ҇толѡмъ.

ГЛАВА̀ в҃.

а҃. И҆ є҆гда̀ скончава́шасѧ дні́е пѧтьдесѧ́тницы, бѣ́ша всѝ а҆пⷭ҇толи є҆диноꙋ́шнѡ вкꙋ́пѣ.

в҃. И҆ бы́сть внеза́пꙋ съ нб҃сѐ шꙋ́мъ ꙗ҆́кѡ носи́мꙋ дыха́нїю бꙋ́рнꙋ, и҆ и҆спо́лни ве́сь до́мъ, и҆дѣ́же бѧ́хꙋ сѣдѧ́ще;

г҃. И҆ ꙗ҆ви́шасѧ и҆̑мъ раздѣле́ни ѧ҆зы́цы ꙗ҆́кѡ ѻ҆́гненни, сѣ́де же на є҆ди́номъ ко́емждо и҆́хъ,

д҃. И҆ и҆спо́лнишасѧ всѝ Дх҃а ст҃а, и҆ нача́ша глаго́лати и҆ны́ми ѧ҆зы́ки, ꙗ҆́коже Дх҃ъ дадѧ́ше и҆̑мъ провѣщава́ти.

є҃. Бѧ́хꙋ же во І҆ерⷭ҇ли́мѣ живꙋ́щїи І҆ꙋде́и, мꙋ́жїе благоговѣ́йнїи ѿ всегѡ̀ ꙗ҆зы́ка, и҆́же под̾ нб҃се́мъ.

ѕ҃. Бы́вшꙋ же гла́сꙋ семꙋ̀, сни́десѧ наро́дъ и҆ смѧте́сѧ: ꙗ҆́кѡ слы́шахꙋ є҆ди́нъ кі́йждо и҆́хъ свои́мъ ѧ҆зы́комъ глаго́лющихъ и҆̑хъ.

з҃. Дивлѧ́хꙋсѧ же всѝ и҆ чꙋдѧ́хꙋсѧ, глаго́люще дрꙋ́гъ ко дрꙋ́гꙋ: не се́ ли всѝ сі́и сꙋ́ть глаго́лющїи Галїле́ане;

и҃. И҆ ка́кѡ мы̀ слы́шимъ кі́йждо сво́й ѧ҆зы́къ на́шъ въ не́мже роди́хомсѧ.

ѳ҃. Па́рѳане и҆ Ми́дане и҆ Є҆ламі́те, и҆ живꙋ́щїи въ Месопота́мїи, во І҆ꙋде́и же и҆ Каппадокі́и, въ По́нтѣ и҆ во А҆сі́и,

і҃. Во Фрѷгі́и же и҆ Памфѷлі́и, во Є҆гѷ́птѣ и҆ страна́хъ Лїві́и, ꙗ҆̀же при Кѷрині́и, и҆ приходѧ́щїи Ри́млѧне, І҆ꙋде́и же и҆ прише́льцы, а҃і. Крита́не и҆ А҆ра́вляне, слы́шимъ глаго́лющихъ и҆́хъ на́шими ѧ҆зы́ки вели́чїѧ Бж҃їѧ;

в҃і. Оу҆жаса́хꙋсѧ же всѝ и҆ недоꙋмѣва́хꙋсѧ, дрꙋ́гъ ко дрꙋ́гꙋ глаго́люще: что̀ оу҆́бѡ хо́щетъ сїѐ бы́ти;

г҃і. И҆нї́и же рꙋга́ющесѧ глаго́лахꙋ: ꙗ҆́кѡ вїно́мъ и҆спо́лнени сꙋ́ть.

д҃і. Ста́въ же Пе́тръ со є҆динона́десѧтми, воздви́же гла́съ сво́й, и҆ речѐ и҆̀мъ: Мꙋ́жїе Ї҆ꙋде́йстїи и҆ живꙋ́щїи во Ї҆ерⷭ҇лимѣ всѝ, сїѐ ва́мъ разꙋ́мно да бꙋ́детъ, и҆ внꙋши́те глаго́лы моѧ̀.

є҃і. Не бо̀, ꙗ҆́коже вы̀ непщꙋ́ете, сі́и пїѧ́ни сꙋ́ть: є҆́сть бо ча́съ тре́тїй днѐ:

ѕ҃і. Но сїѐ є҆́сть рече́нное прⷪ҇ро́комъ Ї҆ѡ́илемъ:

з҃і. И҆ бꙋ́детъ въ послѣ́днїѧ дни̑, глаго́летъ Гдⷭ҇ь, и҆злїю̀ ѿ Дх҃а моегѡ̀ на всѧ́кꙋ пло́ть, и҆ прорекꙋ́тъ сы́нове ва́ши, и҆ дщє́ри ва́шѧ: и҆ ю҆́ноши ва́ши видѣ̑нїѧ оу҆́зрѧтъ, и҆ ста́рцы ва́ши со́нїѧ ви́дѧтъ:

и҃і. И҆́бо на рабы̀ моѧ̀ и҆ на рабы̑ни моѧ̑, во дни̑ ѻ҆́ны и҆злїю̀ ѿ Дх҃а моегѡ̀, и҆ прорекꙋ́тъ.

ѳ҃і. И҆ да́мъ чꙋдеса̀ на нб҃сѝ горѣ̀, и҆ зна́менїѧ на земли̑ ни́зꙋ, кро́вь и҆ ѻ҆́гнь и҆ кꙋре́нїе ды́ма.

к҃. Со́лнце преложи́тсѧ во тмꙋ̀, и҆ лꙋна̀ въ кро́вь, пре́жде да́же не прїитѝ днѝ Гдⷭ҇ню вели́комꙋ и҆ просвѣще́нномꙋ.

к҃а. И҆ бꙋ́детъ, всѧ́къ, и҆́же а҆́ще призове́тъ и҆́мѧ Гдⷭ҇не, спасе́тсѧ.

к҃в. Мꙋ́жїе Ї҆и҃лстїи, послꙋ́шайте слове́съ си́хъ: Ї҆и҃са Назѡре́а, мꙋ́жа ѿ Бг҃а и҆звѣ́ствованна въ ва́съ си́лами и҆ чꙋдесы̀ и҆ зна́менїи, ꙗ҆̀же сотворѝ тѣ́мъ Бг҃ъ посредѣ̀ ва́съ, ꙗ҆́коже и҆ са́ми вѣ́сте,

к҃г. Сего̀ нарекова́ннымъ совѣ́томъ и҆ проразꙋмѣ́нїемъ Бж҃їимъ пре́дана прїе́мше, рꙋка́ми беззако́нныхъ пригво́ждше оу҆би́сте:

к҃д. Є҆го́же Бг҃ъ воскресѝ, разрѣши́въ бѡлѣ́зни сме́ртныѧ, ꙗ҆́коже не бѧ́ше мо́щно держи́мꙋ бы́ти є҆мꙋ̀ ѿ неѧ̀.

к҃е. Дв҃дъ бо глаго́летъ ѡ҆ не́мъ: предзрѣ́хъ Гд҇а предо мно́ю вы́нꙋ: ꙗ҆́кѡ ѡ҆деснꙋ́ю менѐ є҆́сть, да не подви́жꙋсѧ.

к҃ѕ. Сегѡ̀ ра́ди возвесели́сѧ ср҇це моѐ, и҆ возра́довасѧ ѧ҆зы́къ мо́й: є҆щѐ же и҆ пло́ть моѧ̀ всели́тсѧ на ᲂу҆пова́нїи.

к҃з. Ꙗ҆́кѡ не ѡ҆ста́виши дꙋшѝ моеѧ̀ во а҆́дѣ, ни́же да́си преподо́бномꙋ твоемꙋ̀ ви́дѣти и҆стлѣ́нїѧ.

к҃и. Сказа́лъ мѝ є҆сѝ пꙋтѝ живота̀: и҆спо́лниши мѧ̀ весе́лїѧ съ лице́мъ твои́мъ.

к҃ѳ. Мꙋ́жїе бра́тїе, досто́итъ рещѝ съ дерзнове́нїемъ къ ва́мъ ѡ҆ патрїа́рсѣ Дв҃дѣ, ꙗ҆́кѡ и҆ ᲂу҆́мре и҆ погребе́нъ бы́сть, и҆ гро́бъ є҆гѡ̀ є҆́сть въ на́съ да́же до днѐ сегѡ̀.

л҃. Прⷪ҇ро́къ ᲂу҆̀бо сы́й, и҆ вѣ́дый, ꙗ҆́кѡ кла́твою кла́тсѧ є҆мꙋ̀ Бг҃ъ, ѿ плода̀ чре́слъ є҆гѡ̀ по пло́ти воздви́гнꙋти Хрⷭ҇та̀, и҆ посади́ти є҆го̀ на прⷭ҇то́лѣ є҆гѡ̀,

л҃а. Предви́дѣвъ глаго́ла ѡ҆ воскрⷭ҇нїи Хрⷭ҇то́вѣ, ꙗ҆́кѡ не ѡ҆ста́висѧ дш҃а̀ є҆гѡ̀ во а҆́дѣ, ни пло́ть є҆гѡ̀ ви́дѣ и҆стлѣ́нїѧ.

л҃в. Сего̀ І҆и҃са воскрⷭ҇сѝ Бг҃ъ, є҆мꙋ́же всѝ мы̀ є҆смы̀ свидѣ́тели.

л҃г. Десни́цею ᲂу҆̀бо Бж҃їею вознесе́сѧ, и҆ ѡ҆бѣтова́нїе ст҃а́гѡ Дх҃а прїе́мъ ѿ Ѻц҃а̀, и҆злїѧ̀ сїѐ, є҆́же вы̀ ны́нѣ ви́дите и҆ слы́шите.

л҃д. Не бо̀ Дв҃дъ взы́де на нб҃са̀, глаго́летъ бо са́мъ: речѐ Гдⷭ҇ь Гдⷭ҇ви моемꙋ̀, сѣдѝ ѡ҆деснꙋ́ю менѐ:

л҃е. До́ндеже положꙋ̀ врагѝ твоѧ̀ подно́жїе нѡ́гъ твои́хъ.

л҃ѕ. Тве́рдѡ ᲂу҆̀бо да разꙋмѣ́етъ ве́сь до́мъ І҆и҃левъ, ꙗ҆́кѡ и҆ Гдⷭ҇а и҆ Хрⷭ҇та̀ є҆го̀ Бг҃ъ сотвори́лъ є҆́сть, сего̀ І҆и҃са, є҆го́же вы̀ распѧ́сте.

л҃з. Слы́шавше же ᲂу҆мили́шасѧ се́рдцемъ, и҆ рѣ́ша къ Петрꙋ̀ и҆ про́чымъ Ѧ҆по́столѡмъ: что̀ сотвори́мъ, мꙋ́жїе бра́тїе;

л҃и. Пе́тръ же речѐ къ ни́мъ: пока́йтесѧ, и҆ да крⷭ҇ти́тсѧ кі́йждо ва́съ во и҆́мѧ І҆и҃са Хрⷭ҇та̀ во ѡ҆ставле́нїе грѣхѡ́въ: и҆ прїи́мете да́ръ ст҃а́гѡ Дх҃а.

л҃ѳ. Ва́мъ бо є҆́сть ѡ҆бѣтова́нїе и҆ ча́дѡмъ ва́шымъ, и҆ всѣ̑мъ да̑льнимъ, є҆ли́ки а҆́ще призове́тъ Гдⷭ҇ь Бг҃ъ на́шъ.

м҃. И҆ и҆ны́ми словесы̀ мно́жайшими засвидѣ́тельствоваше, и҆ моля̀ше и҆́хъ, глаго́ля: спаси́тесѧ ѿ ро́да стропти́вагѡ сегѡ̀.

м҃а. И҆́же ᲂу҆́бо любе́знѡ прїѧ́ша сло́во є҆гѡ̀, крⷭ҇ти́шасѧ: и҆ приложи́шасѧ въ де́нь то́й дꙋ́шъ ꙗ҆́кѡ трѝ ты́сѧщи.

м҃в. Бѧ́хꙋ же терпѧ́ще во ᲂу҆че́нїи А҆пⷭ҇лъ, и҆ во ѡ҆бще́нїи и҆ въ преломле́нїи хлѣ́ба и҆ въ моли́твахъ.

м҃г. Бы́сть же на вся́кой дꙋшѝ стра́хъ, мнѡ́га бо чꙋдеса̀ и҆ зна́менїѧ А҆пⷭ҇толы бы́ша во І҆ерꙋсали́мѣ.

м҃д. Стра́хъ же ве́лїй бѧ́ше на всѣ́хъ и҆́хъ. всѝ же вѣ́ровавшїи бѧ́хꙋ вкꙋ́пѣ, и҆ и҆мѧ́хꙋ всѧ̑ ѻ҆́бща.

м҃є. И҆ стѧжа̑нїѧ и҆ и҆мѣ̑нїѧ продаѧ́хꙋ, и҆ раздаѧ́хꙋ всѣ̑мъ, є҆гѡ́же а҆́ще кто̀ тре́боваше:

м҃ѕ. По всѧ́ же днѝ терпѧ́ще є҆динодꙋ́шнѡ въ цр҃кви, и҆ ломѧ́ще по домѡ́мъ хлѣ́бъ, прїима́хꙋ пи́щꙋ въ ра́дости и҆ въ простотѣ̀ се́рдца,

м҃з. Хвалѧ́ще Бг҃а и҆ и҆мꙋ́ще бл҃года́ть ᲂу҆ всѣ́хъ люде́й. Гдⷭ҇ь же прилага́ше по всѧ̀ днѝ цр҃кви спаса́ющыѧсѧ.

A List of Books Cited

The Slavonic Scriptures (Old and New Testament),
The Liturgical Menaion (12 vols.),
The Octoechos (Book of 8 Tones),
The Lenten Triodion and the Pentecostarion
The Horologion (Chasoslov),
The Hieraticon (Sluzhebnik): Matins, Vespers, Divine Liturgy (of St. Basil the Great, St. John Chrysostom and the Presanctified Liturgy of St. Gregory the Dialogist),
The Trebnik (Euchologion or Book of Occasional Services),
The Pravilnik (containing the Preparation for Holy Communion),
The Prologue (Martyrology or Synaxarion— daily lives of the Saints for reading in church).

Bibliography

F. I. Buslaev. *Istoricheskaya Grammatika.* Moscow, 1881.
Fr. Vassili Krylov. *Sokraschennaya prakticheskaya slavianskaya grammatika,* Moscow 1898.
P. Smirnovskii. *Grammatika drevniago tserkovno-slavianskago yazyka.* Moscow 1911.
A. M. Selischev. *Staroslavianskii yazyk.* Parts I and II. Moscow, 1951-52.
A. I. Gorshkov. *Staroslavianskii yazyk.* Moscow 1963.
V. P. Besedina-Nevzorova. *Staroslavianskii yazyk.* Khar'kov 1962.
L. V. Matveeva-Isaieva. *Lektsii po staroslavianskomu yazyku,* L. 1958.
V. V. Vinogradov. *Grammatika russkago yazyka.* Parts I and II. Moscow 1960.
Horace G. Lunt. *Old Church Slavonic Grammar.* Mouton & Co., The Hague, Netherlands, 1955.

C. H. van Schooneveld. *A Semantic Analysis of the Old Russian Finite Preterite System.* The Hague, 1959.

F. Blass and A. Debrunner. *A Greek Grammar of the New Testament and Other Early Christian Literature.* Translated and edited by Robert W. Funk. University of Chicago Press, 1960.

—

CONTENTS.

Introduction 5

ETYMOLOGY 22
- **Concerning the Characters and Signs Used in Church Slavonic.** . . 22
  - §1. The Slavonic Alphabet. 22
  - §2. The Use and Pronunciation of the Letters. 23
  - §3. Signs Written Above the Letters. 27
  - §4. Pronunciation Marks. 31
  - §5. How Numbers are Represented in Slavonic. 32
  - §6. Instructions for Reading in Church. 33
- **The Sounds of Church Slavonic.** 34
  - §7. The Division of Sounds. 34
  - §8. How Consonants Combine With Vowels. 37
  - §9. Capitalization. 40
  - §10. Vowel Alternations. 41
  - Changes in Consonants: 45
    - §11. The Softening of Consonants. 45
    - §12. Changes of Consonants in Combinations. 48
    - §13. Eliminations of Consonants. 49
  - §14. Sound Patterns in Slavonic. 50
  - §15-17. Word Structure. 50
  - §18. Words Classified by Meaning. 52
  - §19. The Forms of Words. 53

PARTS OF SPEECH 54
- **The Noun** [§20-44]. 54
  - §24-31. The Formation of Nouns. 55
  - §32. The Gender of Nouns. 65
  - §33. The Declension of Nouns. 67
  - §34. Models of the 1st Declension. 68
  - §35. Notes on the Cases. 69
  - §36. Orthographical Peculiarities of the Cases. 72
  - §37-38. Peculiarities of the 1st Declension. 72
  - §39. The 2nd Declension. 76
  - §40. Peculiarities of the 2nd Declension. 78
  - §41. The 3rd Declension. 79

§42. The 4th Declension. 80
§43. Models of the 4th Declension. 82
§44. Peculiarities of the 4th Declension. 85
Pronouns [§45-48]. 88
§46. The Formation of Pronouns. 90
§47-48. The Declension of Pronouns. 92
The Adjective [§49-60]. 106
§50-52. Formation of Adjectives. 107
§53. Declension of Adjectives. 111
§54. Concerning the Vocative Case of Adjectives. 113
§54-56. Differences of Declension between Nouns and Short Adjectives. 113
§57. The Declension of Full Adjectives. 115
§58-59. Formation of the Degrees of Comparison. 118
§60. Declension of Short Comparative Adjectives. 124
Numerals [§61-70]. 127
§62. The Declension of Simple Quantitative Numerals. . . . 128
§63. Formation of Compound Numerals. 132
§64. Declension of Compound Quantitative Numerals. . . . 133
§65. Numerals used with Nouns. 138
§66. Peculiarities in the Use of Compound Numbers with Nouns. 139
§67. Exceptions in the Use of Nouns with Numerals. 141
§68. Formations and Declension of Ordinals. 142
§69. Collective Numerals. 144
§70. Multiple and Fractional Numerals. 146
Verbs [§71-104]. 149
§71. The Verb in General. 149
§72. Transitive and Intransitive Verbs. 151
§73. Voices of the Verb. 153
§74-77. Aspects of the Verb. 156
§78. Moods of the Tenses. 159
The Conjugation of Verbs [§79-93]. 161
§79-81. General Information. 161
The Indicative Mood [§82-90]. 169
§82-83. Present Indicative. 169
The Future Tense [§84-85] 172
The Past Tenses [§86-89]. 174

§86. The Aorist. 174
§87. The Imperfect (Transient). 177
§88. The Perfect (Completed Past). 183
§89. The Pluperfect (Distant Past). 184
§90. The Descriptive (Periphrastic) Form of Tenses. 185
§91. The Subjunctive Mood. 187
§92. The Optative Mood. 189
§93. The Imperative Mood. 190
§94. The Participle. 194
§95-97. Active Present Participles. 195
§98. Declension of the Active Participles. 200
§99-100. Passive Participles. 204
§101. Passive Forms of the Verb. 206
§102. Passive Forms of the Tenses and Moods. 207
§103. The Verbs of Archaic Conjugation. 209
§104. Verbs Having Irregular Forms. 211
The Adverb [**§105-109**]. 225
§105. Adverbs in General. 225
§106. Adverbs Formed from Various Declension Cases. . . . 225
§107. Adverbs from Pronoun Stems. 228
§108. Adverbs Categorized by Meaning. 230
§109. The Orthography of Adverbs. 233
Prepositions [**§110-112**]. 234
§111. Peculiarities in the Use of Prepositions. 236
§112. Prepositions as Prefixes. 237
Conjunctions [**§113-116**]. 239
§114. Types of Conjunctions According to their Use. 240
§116. Peculiarities in the Meaning of Certain Conjunctions. 242
Interjections [**§117**]. 246

SYNTAX 248
§119. The Sentence. 248
§120. Forms of Combination in a Sentence. 249
§121. Combination of Words. 250
The Simple Sentence. 250
§122. The Subject. 250
§123. The Predicate. 254
§124. The Composite Nominal Predicate. 256

§125. The Nominal Part of the Composite Predicate. 259
§126. The Composite Verbal Predicate. 260
§127. The Compound Predicate. 262
§128. Agreement of the Predicate with the Subject. 262
§129. Agreement of the Predicate with Several Subjects. .. 264
§130. Attributes. 267
§131. Apposition. 272
§132. The Object. 272
§133. Verb Objects. 274
§134. Objects of Nouns and Adjectives. 275
Peculiarities in the Use of the Cases to Express
an Object (§135-140). 276
§141-142. Adjuncts [Circumstance]: Adverbial Modifiers. . 288
§143. The Use of the Infinitive. 292
§144. Isolated Parts of the Sentence.. 307
§145. Circumstantial Attributes. 308
§146. Circumstantial Participles. 309
§147. Pleonastic Expressions. 312
§148. Word Order in the Sentence. 314
§149-150. The Postion of the Attribute in the Sentence. .. 315
Use of the Negations «нє» and «ни» [§151-152]. 319
§153. Address. 324
The Use of Tenses [§154-169]. 326
§154. The Present Tense. 326
§155. The Future Tense. 327
§156. The Aorist. 328
§157. The Imperfect (Past Continuous). 329
§158-159. The Perfect (Past Complete). 335
§160. Concerning the Forms бы́хъ, бѣ́хъ, бѧ́хъ. 341
§161. The Pluperfect (Distant Past). 342
§162. The Future Perfect (Preceding Future). 346
§163. The Descriptive (Periphrastic) Form of the Tenses. . 346
§164. Passive Forms. 348
§165. The Present Tense and the Imperfect. 349
§166. The Aorist. 349
§167. The Perfect. 350
§168. The Pluperfect. 351

§169. The Future Tense, Subjunctive Mood, and the Imperative. 352
§170. The Church Slavonic Article and Its Use. 352
§171-172. The Use of the Short and Long Forms of Adjectives and Participles. 355
The Main Sentence Types [§173-175]. 366
§173. Types of Sentences According to the Nature of the Utterance. 366
§174. Incomplete Sentences. 367
§175. One-part Sentences. 367
§176. Sentence Members of the Same Kind. 371
The Compound Sentence [§177-203]. 373
§177. General Observations on Compound Sentences. . . . 373
§178. Compound [Coördinate] Sentences. 374
§179. Copulative Coördination. 374
§180. Adversative Coördination. 378
§181. Disjunctive Coördination. 379
§182. Causative Coördination. 379
§183. The Complex Sentence. 380
§184. Subordinate Subject Clauses. 381
§185. Subordinate Predicative Clauses. 383
§186. Subordinate Adjectival [Attributive] Clauses. 384
§187. Subordinate Clauses of Complement. 385
§188. Subordinate Clauses of Time. 387
§189. Subordinate Clauses of Place. 389
§190. Subordinate Clauses of Reason. 390
§191. Subordinate Clauses of Purpose. 391
§192. Subordinate Clauses of Result. 392
§193. Subordinate Clauses of Manner. 393
§194. Subordinate Clauses of Condition. 394
§195. Subordinate Clauses of Concession. 395
§196. Short Subordinate Clauses. 396
§197. The Dative Absolute. 401
§198. Compound-Complex Sentences. 405
§199. The Period. 407
§200-202. Punctuation Marks in the Compound Sentence. 409
§203. Direct and Indirect Discourse. 414

APPENDIX 417
    The Structure of Liturgical Chants. 417
    CHRESTOMATHY: The Book of Acts, Chapters 1-3. 424
    A List of Books Cited. 430
    Bibliography. 430
    Contents. 434

Printshop of St. Job of Pochaev
Holy Trinity Monastery
Jordanville, N.Y.
2001